BOY TRAINING

EDITED BY JOHN L. ALEXANDER

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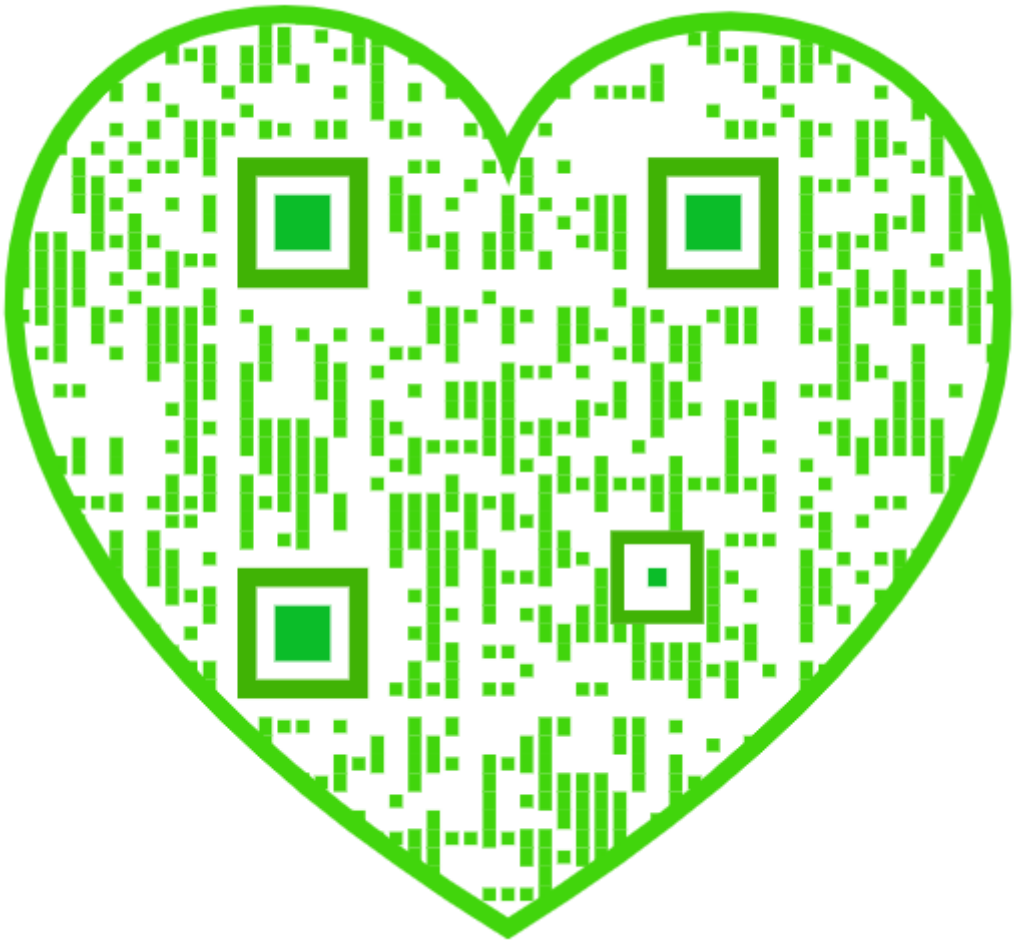

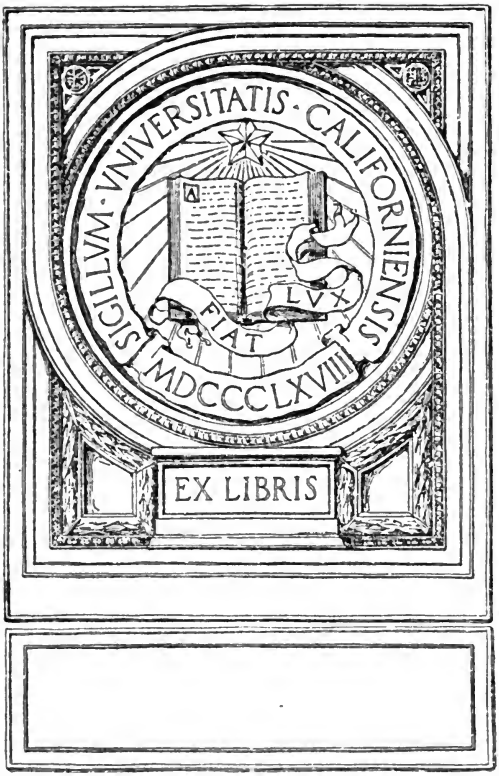
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BOY TRAINING

An Interpretation of the Principles
that Underlie Symmetrical
Boy Development

EDITED BY
JOHN L. ALEXANDER

INTRODUCTION BY
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CHIEF SCOUT, BOY SCOUTS OF AMERICA

ASSOCIATION PRESS
NEW YORK
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INTRODUCTION

Training Boys

There was a time when men were willing to keep on doctoring the sick without attempting to abolish the pest-hole whence all the sickness came. A familiar example was the constant drugging for malaria, until in a quite recent day they learned to *drain the ponds* where the malaria was bred; another—for years they vainly invented elaborate treatments for the ever-increasing victims of yellow fever; now we cut off the plague by a simple quarantine. In a word, the modern method is *prevent* not *cure*—innocence is better than repentance.

This was put in practice among matters physical long before it was generally adopted as a method for the treatment of crime.

All authorities today admit that the boys of fundamentally criminal instincts are rare, and 99 per cent of those that go wrong, need not have done so, had we applied the simple laws of medical science. The prac-

tical method of doing this is by *accepting* and working with the *things that interest the boys*, rather than by forcing on their attention the things that we believe *ought to interest* them.

This latter was the old method of the Sunday-school and in a measure of the churches. The success that has attended the many different forms of "Scouting" as boy training, is evidence of the soundness of the idea.

But the Scouting, while ideal for one important period, leaves untouched other epochs, during which the young pass through well-known stages of race development. Thus

Babies are little helpless animals,

Small boys are monkeys,

Boys are selfish little brutes,

Lads are savages with no real religion but tribal law, in its familiar form of gang instinct; and with the first dim dawning sense of relation to a supreme power.

At full puberty we get the chivalrous knight errant, and after eighteen or twenty the modern civilized man; the city man or the clubman around town. And we must

approach them for exactly what they are. No wise man treats boys as archangels any more than he would treat little pigs as cherubs, and above all he will begin by understanding the creature in hand.

It is notorious how slight an ill-advised touch may turn the whole current of a boy's being—turn a noble youth into a hopeless criminal. So the danger of an ignorant guide becomes appalling. To understand the boy means long patient psychological study of each phase in his development, especially at the all-important time that includes the period of adolescence. How many aspects and subjects this comprises may be illustrated thus: Each boy goes through not only four or five well-marked stages but in each stage he must be considered physically, socially, mentally and spiritually. Each of these thoughts must be treated according to outdoor, city or country surroundings, according to the weakness of the individual and according to his intended life work.

And it is as important as it is complex, for we agree that when properly understood the boy problem will be properly

approached; when properly approached, it will be solved; and when solved, we shall no longer have half of our boys making a failure of life, and a tenth of them more or less criminal.

We shall indeed make good citizens of 999 out of 1000. Why not all? Let us be perfectly frank: It is the opinion of those who know that about one person out of 1000 is born to be a sorrow; all scientists admit it. That one case we shall treat in its proper place—*the hospital.*

And how are we to achieve this wonderful standard of manhood and citizenship? As already said many good men have given their best time and effort to solve each a portion of the riddle; each has put together a little section of the dissected puzzle. All that remains now is for some man of broad view and diverse gifts to show his power by setting all these sections in complete and satisfactory relationship—in a word, to take the scraps and make the picture whole.

It was the duty of the Young Men's Christian Association to select such a man. Their choice fell on one whose experience has been almost unique—John L. Alexander.

As an industrial secretary in a great manufactory,

As a boys' worker of wide experience with street, working and school boys,

As a director of social and educational work,

As physical director of boys,

As boys' work secretary in Philadelphia,

As a general secretary of the Young Men's Christian Association,

As author of "Sex Instruction for Boys,"

As a camp director and leader,

As author of the Scoutmaster's Manual for the Boy Scouts of America,

As director of boy activities in the Men and Religion Forward Movement,

And above all as the first executive secretary of the Boy Scout Movement, he has touched the problem at every point, has made a manifold success, and has shown the breadth of his powers and his sympathies. Who can doubt that under such directorship this new volume, the first comprehensive and satisfactory systematic presentation of the *Boy Problem Solved,* will reach out and do its appointed work, seizing on and directing wisely the youth of today, that

are "the nation of tomorrow." In this way by working on the material at its most responsive time, we confidently hope to raise the whole nation; so that not only our swords shall be beaten into ploughshares, but our jails shall be emptied and rendered obsolete. We shall find them useful only as museums or cold storage warehouses. What a joyful thought, watchword, toast and dedication for these men and their book—"*To the desolation of our jails.*"

ERNEST THOMPSON SETON.

Wyndygoul, Cos Cob, Conn.

FOREWORD

During the last few years a considerable body of literature for workers with boys has appeared. Nearly all of it, however, has discussed some phase of the boy problem, rather than attempting to give a comprehensive view of this all-absorbing subject. Thus we have profited by books bearing on the boy and his church or Sunday-school relationships, Bible study manuals, camping, woodcraft, and outdoor handbooks, treatises on swimming, self-government, and social activities, and on practically every phase of the boy's many-sided life.

Three annual sessions of the Pennsylvania Young Men's Christian Association adult workers' conference furnished more or less complete discussions of the entire boy problem and made possible the gathering of valuable material. The reports, however, filled three volumes. It was thought best under these circumstances to gather into one book the best that had already been written, and to supplement it with new material, thus affording a logical and complete treatment

of the boy and his education for life. The result is this little book. "The work of a group of men, every one of them an expert in his own line." We send it forth to the boy workers and leaders of America in the hope that it will help them in their work with the boy. The appearance of new movements such as the "Boy Scouts" makes this contribution timely and we are especially glad to see a union of forces between our indoor and outdoor leaders as represented by the writers of the various chapters and that master naturalist and enthusiastic exponent of outdoor life, Ernest Thompson Seton, the author of the introduction to this book. Cooperation is the watchword of the times. We trust it will make for more intelligent interest on behalf of the adolescent boy.

JOHN L. ALEXANDER,
Editor.

I

THE PROBLEM OF BOYHOOD

THE PROBLEM OF BOYHOOD

Some one has said, "There is no boy problem; it is a man problem." And perhaps this after all is the truest summing-up that has ever been made. The life of the boy has never changed in the stages of his development. It is the same yesterday, today and forever. The only difficulty is that the man —"the boy grown tall"—has failed either to remember or to appreciate his boyhood experiences, and that in trying to help other boys on the path to manhood, he has lost the road. The American continent, as far as we know, has been in the same place since the morning stars sang together, and all it needed was a Columbus to sail his craft over the unknown sea to point men to new homes and happiness. Thus it is with boyhood, and we are just beginning to realize that the life of the growing boy is becoming as well known to students of boyhood as the face of the North American continent to the explorers and travelers of a hundred years ago.

Boyhood is a fascinating study. It is a fourfold study. The adolescent boy is not

a little man but a growing man, and all the interests that touch, arouse and make men are in the boy in embryo. In spite of this fact, however, there is a vast difference between men and boys. Men are mature organisms. They may be imperfect but they are mature. Boys on the other hand are maturing organisms.

It is possible for me to thoroughly analyze a full-blown rose. I can take it apart, can tell you all about its corolla and calyx, its sepals and petals, its stamens, its pistil, whether it be compound or simple and, in short, can give you an adequate knowledge of the composition of the flower. It stands to reason, however, that it would be hardly possible for me to do this with a bud or seed. What the seed and the bud is to the blossom the boy is to the man, and the problem of the man as he approaches work with the boy is to remember that boyhood cannot be treated in the same way that manhood is treated. A special study must be made of the developing processes of the growing boy.

Some two thousand years ago there lived in a place called Nazareth a boy by the name of Jesus. The men of Christendom have

taken this boy in his manhood to be their standard. In his twelfth year he visited Jerusalem, and at the termination of that visit returned to his Nazareth home. The chronicler writes this about him—"And Jesus increased in wisdom and stature and in favor with God and man." These words tell the story of the normal growth of the boy Jesus, and of every boy before and after him. "He grew in wisdom"—that is mentally; "in stature"—that is physically; "in favor with God"—that is spiritually; "with man"—that is socially. Thus the boy Jesus had a fourfold development—physical, mental, spiritual and social; and the boy we wish to help on the way toward manhood is in all respects like unto him. We should do well to profit by the story of the boy Christ, and remember that the boy grows into manhood through these well-defined phases of life. The proportion also ought to be the same as in the life of the boy Christ—one to one.

The aim in work with boys should be education for life, permeated and dominated by the altruistic. To fully realize this ideal means that we should understand the boy, the stages through which he passes to man-

hood, the path of adolescence with its physiological, psychological and spiritual significance. It means also that we should know the natural groupings of boys and how to handle them. The life of the home, the school, the church and the proper utilization of the leisure time of the boy should all be thoroughly understood. The things that enter into his physical, mental, social and spiritual development should be clearly apprehended. The goal of it all, the idea of service—Christian service—should also loom large.

The problem of boyhood is without a doubt the problem of the man who works with boys. Socrates, as he looked upon the blue waters of the Adriatic Sea, impressed upon his disciples that the business of the philosopher was that of a spiritual midwife—to help the self to be born aright and free from the trammel of material things. The task of the man, whether he be parent, teacher or leader, must be the same as that of the Athenian sage. The boy will be born and reborn along the planes of the physical, social, mental and spiritual, and the problem of boyhood appears to be training

on the part of men that the nascent life of the adolescent boy may be helped to its fullest—"unto the measure of the stature of the fulness of Christ."

JOHN L. ALEXANDER.

II

ADOLESCENT BOYHOOD

ADOLESCENCE

We all recognize adolescence as meaning that period of time between puberty and adult life. It has been easy to discover its beginning in the girl's life by the appearance of her monthly periods, whereas puberty in the boy's life has been technically the time when he first became able to reproduce offspring. Practically, this has been without any definite sign. A recent work of Dr. Crampton gives the kinking of the hair upon the pubic bone as the period. His statistics, with their relation to height, weight and scholarship, are very suggestive. This means a great deal to us who are interested in boys, for we often expect too much from some, too little from others. The age of puberty, of course, varies. If we can rely upon this sign—and in my own experience the separation from the others of boys who showed hair upon the pubis, empirically was satisfactory—we shall help many a boy whom under old conditions we should have lost.

From this time of puberty the young life is different. It is really a new birth physio-

logically, for there is "new vitality seen in growth; new modifications of every organ (for example, the heart at ten weighs 115 grams, at seventeen it weighs 230 grams); new interests, instincts and tendencies; increased appetite and curiosity." We must recognize that the boy is really right who feels he is no longer a "kid." There is a far greater difference between boys of ten and fifteen than between those of fifteen and twenty-five, or men of thirty and forty-five. The adolescent is no longer a child, he has now "put away childish things." The immense changes in his physical body have brought with them marked changes in all of life's manifestations. Childhood from eight to twelve seems in its retarded growth like the adult period of our race in the days of the Troglodytes; but adolescence corresponds to the rapid strides of the race in the last prehistoric periods. The child was appealed to by sensations of the moment; now the boy, with association fibres growing rapidly all through the brain, demands things that are intellectual. As a child he obeyed authority; as a post-pubescent he follows reason. The infant and child were graceful; the youth is

awkward and ungainly. The child was confiding and truthful; the adolescent is wary and reticent. Interested in himself alone the child depended upon his parents; the boy is interested in others and is forming a wider self with humanity for its limits. Back of it all and through it all runs the sex life with its power and value for the fullest, deepest and broadest life.

This full life has not yet arrived, for that comes only by growth. He is not yet a man. The years between, if right seeds are sown, will bring a fruition that may advance the race. He is not yet spoiled by the hard knocks in life's battle. He is full of enthusiasm and ideals. He desires confidence and affection although apparently indifferent. He strives more earnestly for righteousness than any adult. He is at heart religious. He has the passions of a man, but lacks self-control. His mistakes are those of lack of inhibition rather than viciousness.

As the embryo passes through the stages of the lower life, so the adolescent is repeating the growth of the race. If we keep this in mind we shall be able to explain many of the bizarre things in boy life. We must use

all "the more or less feral or untamed instincts" as they arise so that they will contribute to his development. Enter into the spirit of his savagery—the hunting, fishing and roving—guiding all to later use. The tail of the tadpole will disappear; yet if we cut it off, though the frog may live, its legs will never be normal. So we recognize that the "powers must be unfolded before ability to check or even use them can develop." We shall find the elemental feelings in excess. Instincts must be controlled while they are being developed. If not, we get crime, for it is from fourteen to eighteen that the criminal is made. We now believe all powers are for his help if used rightly. We must direct the force.

In dealing with the mental, social and physical lives of our adolescents we must remember these facts and apply them. We now know that the brain just begins to link its vast number of cells by new fibers, associating thus the various past experiences of the cells. Coincident with this process arise judgment and higher intellectual powers. Now the boy needs to know why. Fond parents have been prone to think the child

was loving them less; instead of realizing the change they have insisted "authority" was reason enough. If we would be honest and reason with the inquirer it would tend to develop him and he would grow. Not only does he normally ask reasons but he thinks things out for himself. Prior to this period, time and space were indefinite; now he can appreciate history and geography. The callow youth is over-assertive, even impertinent in his manner of criticism. This is often, I believe, "pure bluff." In his unstable condition he is fearful of ridicule and so thinks by noise to distract attention from his weakness. He realizes his self-consciousness and is glad to be allowed the free rein which we grant in minstrels or clowning in a gymnasium circus. Teaching at this age must be constructive, not destructive. Don't break down a boy's house, even though it be of cards, without showing him the way to build a better one. Don't antagonize but sympathize. Show him you believe him sincere, and *help* him, for he wants it. This is a period of doubt that needs unusual tact. Religion, sympathy and physical health alone will help.

In his social relations the adolescent is a different entity. He is reticent and at times morose. As nature put a shell around the embryonic egg, so she puts a shell of reserve around the developing boy. Neither must we break through or we shall destroy the contents. For a short time the boy may even prefer solitude. The greatest characters of the Old Testament used to go apart into the desert. We feel how important to Christ's life was his forty days of temptation in the wilderness. While a child the boy has been a savage, selfish and often cruel; now he is becoming a citizen of the world. He desires to be considered as a member of the family councils, though his opinion lacks experience. He is keenly sensitive to the praise or blame of other people. The extensive changes in the viscera as well as those evident in the bones and muscles cause a lack of balance that is not surprising. When we consider the vast amount of readjustment at this period, it is a wonder the boy does so well. We must grant as natural the desire to conceal his emotions, for so many ridicule him that he becomes secretive in self-protection. Now the boy wants to be treated as a man,

but he is far from manhood's estate. He must have freedom of action. Unfortunately this is confused with license both by himself and his older friends. He must differentiate between liberty and lawlessness. If the boy was taught obedience in childhood as he should have been, he will probably be able to see the difference. If he has known no external control it will be a hard conflict for him to adapt himself to a life with other people.

This is the time when he changes the center of his life from egoism to altruism. It is the normal time for him to become God-centered. Whereas he has been interested merely in his own happiness he now becomes devoted to others. Through this instinct we must develop loyalty to helpful groups. As his self grows the boy becomes interested in the Church, and if he is given an opportunity to do things he will join now. In his vision he wants to do service even for his country. We know it was the youth of the land who did the fighting some fifty years ago. Clubs, with membership responsibility, will help him. The trouble often is that he is not "held up to his job." Make him feel his obligation. We never put heart into work

that we think has no value, so we must convince him of the need of his doing his best. Otherwise he will feel his club is only an amusement. Make these clubs *real*, not playthings for ourselves and for the adolescent. If the boy himself organizes a club he insists on things being done. Some one has wisely said that we must follow the lead of the child in educating him. The clubs and fraternities must have our older "hand in the pie." With no adult control it often becomes a school of vice, for the passions of a man cannot be ruled by the self-control of a child.

Crime starts from the fourteenth to the eighteenth year, as a rule, because the boy is unsocial. He has not learned how to get along with people and has allowed some instinct to grow unchecked. Theft is normal appropriativeness carried to an extreme. Fortunately there has arisen a different attitude during the last twenty years, and preventive rather than punitive methods are the rule.

Although evolution is now psychical rather than physical, there are back of us countless ages of physical development. The scientists tell us that the human body now passes

through these various stages, so we must get what we can out of each period. Adolescence is especially the age of nervous and muscular education. The physical needs of the youth are the warp and woof of the adolescent life and we must be careful to weave in only strong fibers; one rotten thread may ruin the entire pattern. Let us recall several fundamental facts that should underlie our efforts. In youth habits are formed that will probably never change. Now personal hygiene should be taught; basal facts in regard to the essential needs of good air and plain food will interest for he wants to be strong and vigorous. It may be necessary to give reasons why he must sleep sufficiently. It is surprising how many young people become constipated. Give facts and proofs regarding the effects of alcohol and tobacco, and seek to help him as he strives to know himself.

Now if ever come perfect days for neuromuscular development. If we grant that "the muscles are the organs of the will, thought and feeling; the vehicles of habituation, imitation, obedience, character and even manners and customs," we shall wisely

choose larger quantities of work for them. Exercise will be selected to secure health and strength as well as to be factors in his educational and social development. The plan of work must be based on the knowledge that there are fundamental and accessory groups of muscles. Since the trunk muscles were the primary group and the arms and thighs came to our use in the fish age, we must strengthen these first. One never knows how much he depends upon the trunk until, for example, he has a boil on the side, when he will find that this group of muscles enters into every movement. As the nerves grow synchronously with the muscles we shall be strengthening these too. This will help the youth, for he is in danger now of using up his nerve power. "Nerve waste is the worst form of dissipation." With our efforts directed toward the larger muscle groups of the trunk, thigh and shoulder we shall at the same time help the growth in power of the great viscera. For example, in the coming days we shall not attempt to develop lungs by blowing into a spirometer, but by putting demands upon respiration in well-selected, hard work. Hard work is relished by the

adolescent for he craves the results in "poise, control and psycho-physical equilibrium."

After all is said, the striking fact of adolescence is the birth of the sex life. It is a new birth physiologically. As the infant at birth has to assume new functions—as respiration, phonation, and digestion, so adolescence changes the coordination and unity of size, strength, motion and mental ability. The strongest instinct, sexual life, has been surrounded with mystery or left to take care of itself. This attitude, however, is changing. Most prostitutes start their unhappy lives about sixteen years of age and criminal statistics show the boys fall at seventeen. No one has yet found how to approach each type of boy in this vital matter, so we all must grope a little. The main thing is to be honest and friendly with him. Secondly, arrange his life so that hygienic living will postpone puberty a little, until the will is strong enough to control the young man. Remember also that "the presence of the fair sex gives tonicity to the youth's muscles and tension to his arteries to a degree of which he is rarely conscious." The young man, if normal, is going to be in the company of

girls. He will have many attacks of love if left alone, each being for a different type of girl. This may seem a serio-comic tragedy to you, but it is *real* to him. Be sympathetic! Though he seems silly and may be so, do not act as if you thought so. Assume his point of view and don't antagonize him. Cultivate his loyalty. The world's need is not more organization, but more loving interest in the boy. Dr. Burr is right—"Individual work takes time and strength and money, and we have not yet realized its importance in both religious and educational work sufficiently to pay the price."

WILLIAM BURDICK, M. D.

THE PHYSIOLOGICAL VS. CHRONOLOGICAL AGE AS AFFECTING GROUPING OF BOYS

We are about to begin a complete readjustment in our methods of caring for the child in medical, social and scholastic ways. We are unconsciously beginning this revolution by assuming a critical attitude toward our general practice of classifying all children on a basis of chronological age—the number of years which they have lived. The readjustment when complete will provide a new basis for record, investigation, and treatment of all kinds, and this basis will be the physiological or psychological age.

Physiological age refers to the stage of development which the child has reached, in contradistinction to the chronological age, which merely states the number of years which he has lived.

The term anatomic age is not in practice to be distinguished from physiological age; in fact, the drawing of any such distinction is merely a quibble. We may, it is true, assign a child to a certain group which cor-

responds to the first appearance of the new structure and call it anatomic age. Nevertheless, new structures do not appear without immediately assuming their proper function and the term physiological age seems to cover the ground.

Physiological age, however, refers to the status of the development of the mind, and we have ample justification in assigning to it psychological developmental groups, based upon the appearance of a new mental function, such as the appearance of a desire to play team games instead of individual games, or to remember things by association rather than by rote.

Intrauterine growth is extremely rapid; after birth it is followed by a rapid decreasing rate of growth and development, until at the age of two or three the child begins to grow at a slowly increasing rate until a plateau of almost no growth and development is reached at about the chronological age of seven or eight. This static condition is maintained until there has commenced the great puberal age. At this time, the most important epoch of adult life, second only in significance to the event of birth, the child com-

mences a period which can be likened only to an explosion of growth and development. Then the boy begins to grow tall with great rapidity, weight is added pound by pound, and with the increased bulk comes a rapid addition to the muscle, strength and motor ability. This age is most prone to begin during the warm months of the summer, and when it does occur a single month may add an inch in height, twenty pounds in weight, and double the muscle force. After a variable length of time, a year, or a year and a half, the increase in height, weight and strength gradually return to a slower rate and the body and mind proceed with a stage of ripening which we call adolescence.

Referring to the whole progress from birth to maturity, we can catalogue the appearance of each new added structure, function and mental ability, the whole forming a complete series from start to finish. Nor need we end our catalogue with maturity, for even on this high plateau appear new physical features and mental traits which determine important epochs in human life; even after this the downward slope of existence shows salient points, such as meno-

pause, canities, and tissue hardening, which are physiological stages of exceeding definiteness and importance.

In this catalogue of events physiological and mental growth do not proceed in an orderly fashion year by year. Some may be hurried, others retarded. Individuals rush past others for a time and then lag behind, while others seem to develop rapidly up to a certain point and then fall back behind others of steadier growth.

We cannot tell from the number of years which the individual has lived what stage of development he may be in. The calendar and the chronological age based upon it do not give us trustworthy information; and, strange to contemplate, the general error of science, medicine and education is a blind adherence to a chronological age.

There are two courses of study which the growing child must pursue, one of which is demanded by nature, the other by the school. The school cares for its own while nature's work is left to instinct and accident. Civilization demands reading, writing, arithmetic, for its own maintenance and progress. Its business must be lubricated by the oil of this

knowledge without which its processes would be impossible. Civilization provides schoolmasters to do the work of teaching and has rested content while the schoolmaster has made progress largely in his own sphere.

The particular periods when instincts appear have (in small part) been noted, and appropriate instruction has in the main been provided, but the chief weakness of education today results from its failure to recognize the fact (where it is absolutely essential that it should) that children differ in rapidity of development. Its maladjustments are particularly evident and distressing at or about the time of puberty. The change from an asexual to a sexual life may occur at any age from six to twenty years, usually between twelve and fifteen, but when it does occur the changes are profound. In the short space of six months the child becomes a man or a woman, and the process is fraught with the dangers and turmoil of a new birth. There is an outburst of physical growth, four to five inches are added to height, thirty to forty pounds to weight, and strength may be doubled in a short space of time. New mental abilities appear while others disappear, the

type of play changes, new companions are sought, new likings, tendencies, enthusiasms and emotions make up the whole life. Old landmarks fade and new ones are eagerly sought. The sexual ripening determines an entirely new outlook upon life, the earning instinct looms large in the boy and the home-making instinct in the girl.

The important fact that is constantly disregarded is the fact that the puberal change leaves the child a wholly different being—different mentally, physically, morally and ethically from the children in the stage just left behind. This disregard results in the endeavor to teach classes that are composed of children of both the prepuberal and the postpuberal stages, the immature and the mature. Standing alongside of each other, in the same club or gymnasium class, subject to the same regulation and discipline, are boys three or more years past puberty and others with three or more years lacking before the change will occur. The result is a chaos. No one course of treatment can be fitted to their disparate needs and no one form of discipline can be enforced with each group with equal success.

This condition obtains in the whole of the grammar department of the elementary school, in the first year of the high school, and in boys' clubs and organizations.

The elementary school commences theoretically at or about the age of six, when the child is able to go to and from school and has become a burden at home, which the head of the home, the mother, can shift to the shoulders of the public. The community on its part is glad to assume the burden, for it must commence at the earliest possible moment to fit the child for citizenship. This lower school has for its opportunity the seven years immediately following, or rather it has the years up to the time when the child reaches its puberal age. This is about the age (on the average) of thirteen or fourteen; hence, allowing for slow progress there will be about seven years for the elementary school. From ages of experiment it has been found that the child will not study in school after this epoch has been reached unless undue compulsion has been used. The elementary school is naturally self-limited by the advent of puberty. Recently, however, the needs of education have been multiplied

and another year has been added to the elementary school, with the object that more may be taught. This disregard of natural limitation of the school produces the result outlined above. The postpubescent child is kept in the elementary school by force of will and authority, and what is worse, he is subjected to the same treatment as the immature child.

Much of the teaching in the elementary school is based upon authority. The best teacher is often the one who can nag most successfully. The best pupil is the one who is most easily nagged and the one who would rather study his lessons than battle against odds with the school authority, in which he is handicapped beyond all chance of success. With this choice of rebellion or docility the postpubescent boy most often chooses according to his newly ripened instincts of manliness and becomes a school rebel and truant. Nothing could be worse for the child, the school or society, for truancy is often the first term in a series of rebellions against organized authority, the last term of which is the penitentiary. These facts should

guide our treatment of the boy out of school even more fully than in it.

The mature boy is bound down to lessons in which he has no interest, his enthusiasms being those which are related to his suddenly increased mental and physical powers; these must receive an outlet. If they cannot in school they assuredly will out of doors, if he is bound down to a dull routine of school failure at a time when he is beginning life anew and success is the most essential thing in life and failure the most damaging. His immature brother, possibly four years older than he, is not worried or bothered with new abilities, and fits into the school routine which is frankly fitted to him. It is absurd to submit these two wholly different classes of individuals, out of entirely different developmental epochs, to the same routine, discipline, administration and course of study.

It is clear that under the circumstances both the immature and the mature will suffer from being placed together in one classroom, and it is equally clear that the group to which our treatment is better adapted will suffer least.

While these premises are granted, and

they seem indisputable, the working out of this separation becomes the first immediate duty. This is in most cases very simple and will, moreover, entail absolutely no expense. Where there are two or more classes in a group it is easy to determine by examination which are mature and which are immature and they can be readily placed in separate classes. Where there are many groups we can have a definitely graded series connecting maturity and immaturity, from a class of the most mature down to the class of the most immature. It will be strange indeed if our administration, once alive to the advantages of this plan, does not adopt it forthwith. Education and boy culture will become rational, based upon what children are, rather than upon what they are theoretically supposed to be.

The boys' clubs in the settlements are open to the same criticism that is directed against the public schools. Fortunately it is much easier to arrange for the logical grouping of individuals under private control than of those under public control, and I expect to see the settlements, boys' clubs and other boy organizations taking the lead in this impor-

tant departure. Where the schools fail in their treatment of the mature boy the clubs must do an added duty.

During the last twenty years there has been an organized movement toward the enactment of child-labor laws, and no legislation has been, on the whole, more beneficial to the child and the community at large. It has in the main protected the child from the strains of labor and conserved the health of the workers of this generation and has saved the lives of countless children.

These laws are, however, faulty and irrational, for they are based upon the chronological age. Immature children of fourteen are allowed to work, even though they will not become mature for two or three years afterward. Mature children under fourteen are not allowed to work, even though they are strong young men and women who have passed the stage of puberty years before and are well ripened for the strains of life. This is manifestly absurd. The only rational procedure is to place the question whether or not children shall be allowed to labor upon the results of a physical examination which will determine their maturity or immaturity.

The signs of puberty, pubescence in the male and menstruation in the female or, if more feasible, pubescence in both, may be easier of determination, and, moreover, a proper criterion.

It is to be hoped, then, that because of our recognition of these physiological facts our groupings of boys in the future may be rational and more productive of results. School, work and play-life may be thus given a new content and a truer meaning to the boy.

C. Ward Crampton, M. D.

III

THE INFLUENCE OF HOME, SCHOOL, CHURCH AND LEISURE IN A BOY'S DEVELOPMENT

There we may find the straightest clue to the perplexing riddle of his temperament and character, the mazy puzzle of his tastes, talents, feelings and ambitions, inherited or developed—or the lack of these. Our social and religious efforts for the boy are apt to be quite futile unless we get some co-operation from the home. And conversely the home which is at all abnormal needs our help. The topic suggests the need of such cooperation.

I think it is fair to claim that the failure to cooperate has usually been due to the carelessness of parents. In the wild rush of modern living, parents have abdicated their responsibility. They have surrendered to the church, the school, the Sunday-school, the Christian Association, the full care of the moral, religious, intellectual and social welfare of the boy. And these institutions are staggering along bravely but not with complete success under the burden. American boys are suffering from over-much institutionalizing. Just as they are now barbered and tailored and shod and doctored by outside experts—whereas in the homespun days all these wants were

attended to at home, so also the boys are schooled and churched and exercised and danced, and even manually trained, by outside agencies, to the joy and relief of lazy parents. They are glad to avoid a responsibility which they feel incapable of sharing; for often the boy knows more algebra than his mother and more religion than his father, if not more worldly wisdom than both of his parents.

Thousands of conscientious fathers and mothers realize the seriousness of their boy problem and are doing their utmost to save their boys, against great odds. We shall treat our topic most intelligently if we take the time briefly to suggest some of the difficulties confronting them, as they face this greatest task, their duty to their boys.

1. The simple fact that they are of an older generation is a handicap. The difference in age between father and son naturally widens the gap, usually proportionately, though not always. Not merely the age but what it connotes, makes the difference; the different kind of bringing up, the different social environment, the different world generation with all its altered customs, stand-

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1. The simple fact that they are of an older generation is a handicap. The difference in age between father and son naturally widens the gap, usually proportionately, though not always. Not merely the age but what it connotes, makes the difference; the different kind of bringing up, the different social environment, the different world generation with all its altered customs, stand-

ards and ideals. All these things widen the gulf which must be bridged to bring father and son together in sympathy and viewpoint.

2. The greater difficulty is the fact that the father, in growing older, has lost his youth, or rather his youthfulness. He has forgotten how it seemed to be a boy. The interests which absorbed him in his boyhood have been submerged in the colder tides of later life. The idealism, maybe, and the hero-worship, and the noble altruism of adolescent days have been lost in the glare of life's realism. Perhaps the iconoclastic days have come, the saddest in human life. Imagination is dormant; memory is ineffective, dim and fickle; boyish dreams and youthful visions, forgotten. And the feelings, the surest criterion of age, are greatly changed. The finer emotions and the naïve enthusiasms the man has lost forever; and, with these, his youth.

3. The father is often handicapped by his failure to understand his boy. Were his memory of his own boyhood efficient, he could interpret the boy in the light of his own boyhood and understand his strange-

ness; but often the mother's intuition leads her closer to the boy's heart. Sometimes the mysteries of the boy soul are too subtle for either of them and they frankly confess they cannot understand the boy. How often we have heard this confession of parental defeat: "Harry is such a peculiar boy; I can't understand him."

4. Not to multiply these reasons for the home failure, I will mention just one other, a type of a number of very concrete suggestions which might be given; the failure of the parents to know where the boy spends his time. The fonder the parent, the more superficially precise the home life, the more, of course, the boy reacts against propriety and seeks the refreshing gales of the unconventional. Particularly, if the domestic discipline is of the feminine order, the young chap, fearing, like creeping paralysis, his own ingrowing effeminacy, flees to the alley where he can shed kid gloves, hide his white necktie in his pocket, and assert his manhood. He comes home finally, not in the odor of sanctity—with raiment sadly mussed and with clinched fists; but there is glee in his face and oxygen in his lungs. Mother

fumes and fusses. The boy naturally lies—and soon lies naturally. No one really knows where he has spent the day. His father is too busy to go and see.

The principles involved in this vital question can only be discovered as we analyze and define the terms "the boy's normal home relationships."

1. Without question, the first essential is recognized parental responsibility. If the head of the household shirks, the boy must be expected to do so. Our first duty then is to reload the father with the responsibility he has been shouldering on us ever since Sunday-schools and Christian Associations and similar institutions were first invented. Busy men must learn that they cannot hire the duties of fatherhood done by proxy. If a man has brought a boy into this world, he must stand by that boy. The *in loco parentis* theory has proved a pitiable failure. We can do some things the father cannot do for the boy; but he only can do for that boy what the boy most needs. We must make him understand it, and emphasize it until his business, his club, his lodge, all will seem petty to him compared to saving his boy.

2. A primary essential in normal home relationships is the mutual reverence for personality. There is a golden mean, doubtless, between the suppression of the child in the old Puritan home, where he was overwhelmed by the sense of his littleness, and the opposite fashion of today, when occasionally the lone child in the home is made an insufferable egotist by the prominence given him on all occasions, and it is quite apparent that the youngster rules the household.

The normal relation makes the child neither the tyrant nor the abject slave, but a person with both rights and duties, and, because a person, therefore worthy of respect. A home is not merely a barracks where the parent commands and the child obeys. This medieval conception must yield to the nobler ideal that the great purpose of the home is the sharing of life. Mutual self-giving for mutual good is the great home privilege. As the wisest interpreters of this mutual welfare, the home group, the parents deserve obedience; but only as they respect the child's personality in seeking his obedience. For among the first of children's

rights is the simple human right to be treated as a person.

3. Next to mutual respect comes mutual understanding and sympathy between father and son. This means the boy and his father must get acquainted, when often they are strangers.

There's a handwriting on the wall for such a father. Whatever be the reason for his unfatherly neglect, if he does not take the trouble to get acquainted with his boy, he must not be surprised to find some day that that boy cares little for him; that he appreciates him merely for what he is worth to him in food and clothing. The home is for the sharing of life; that father has been a parental bankrupt, compromising in niggardly fashion merely on food and raiment and a place for shelter. Professor Coe says very truly, "If a choice must be made between living with one's children and any competing interest, whether the increase of wealth, social enjoyments, even philanthropic and religious activities, there should be no hesitation in choosing in favor of one's own children."

Parenthood is a profession; perhaps the

noblest profession. It is a life-calling. It is a fine art; and it is based upon a genuine science. There is therefore a psychology of fatherhood, and the rudiments of it every boy's father should know.

Earnest parents of reasonable intelligence can discover when the boy is defective in his observation, his imagination or his memory, and how to treat such defects. They can learn to observe how his mind works, whether he is a visualizer, or an audile, or motor-minded, etc., and the clue will help them to understand him and how to help him. They can develop his judgment in different fields to make him well-balanced, and to help him to think for himself and form reasonable conclusions. If the boy is an emotional fellow, volatile, unreliable, or subject to fits of anger, then the father should be taught how to overcome these tendencies. Conversely, if the boy is phlegmatic and passive, the father should learn the secret of arousing his enthusiasm and stirring his feelings of loyalty and patriotism and sympathy. He should be encouraged to lead the boy out of the egoism and selfishness inevitable in childhood, into the normal altruism and kind-

heartedness of youth, and on to the final ideals and nobler visions and deeper sympathies of later adolescence. If the boy is too matter-of-fact and commonplace, and his sense of the beautiful deficient, it should be stimulated, to enrich his own soul and develop his future happiness. Most boys will find their way to this through love of nature and appreciation of her beauties. The best art greatly helps, and the removal of abominations in the form of crude pictures in the homes is always a kindness to the children.

But it is in the field of *will* that the boy needs most attention. The enigma of misunderstood boyhood is often solved by careful study of the contrasting types of children, the impulsive child with the precipitate will and the backward child with the obstructed will. When once a father can locate his boy under one or the other, and thoroughly study the type, he may understand why the boy acts so queerly, and discover the special treatment he needs to make him normal.

The father needs to know something of the power of suggestion; though if he is shrewd and tactful he has intuitively found

his way to the secret of this powerful agency. Certainly he must know the awful and the splendid possibilities of the law of habit, the most important of moral subjects. The father should be taught the different kinds of habitual decisions, to discover how he may pigeon-hole his boy's ordinary choices and how to help him to develop that nobility of character which comes in its fulness not from emotion, or impulse, but from the regal function of conscious choice. Is the boy's will naturally reasonable, drifting, reckless, convertible or strenuous? The wise father will discover and profit by his discovery in the guidance and particularly the religious training of his boy.

And lastly, the father should be encouraged to discover and arouse the boy's native interests, the secret springs of his enthusiasms and his truest ambitions. When these are identified, the formula is discovered by which all the boy's life problems can be worked out with ease and satisfaction; all needless factors eliminated, the surds rationalized, fractions reduced to a common denominator and the unknown quantities in his personal equation reduced to their life

values. The boy's interests, his immediate interests, and his ultimate profound interests, his life standards and holiest ambitions —by all means let his father discover these and help his boy develop and secure them, and lead him to consecrate them in the true chivalry of Christian knighthood, seeking life's holy quest of worth-while service in the Christ's name.

4. When we have helped the *father to understand the boy*, and particularly the boy's life interests, the next thing is to keep the boy busy. A large element in normal home relationships is mutual helpfulness, with everybody busy. The normal home is a character garden—not a girl-factory, nor a boy-foundry, but a garden where character grows. It can grow only in an atmosphere of happy contentment. The normal home is a place where the boy likes to be. It must, therefore, be made attractive and reasonably boylike. Here again countless homes fail.

One family, not wealthy, either, fitted up a gymnasium in the attic to keep the boys at home—and went without new parlor furniture. What eminent good sense!

Many wise parents have introduced dark-rooms for photography, work rooms for carpentry, bug-rooms for natural history, even mushroom farms in the cellar, and so on through the whole fad chapter, and it all works splendidly. The boy likes his home, stays at home, and brings his friends home. What if accidents do happen! One boy of my acquaintance blew out the kitchen window with his home-made gunpowder and located a new sort of torpedo on the sore-spot of the force pump, just when the servant girl was ready to be frightened nearly into hysterics; and electrified all the door-knobs that happened to be metal and shocked his father into mysterious chuckles and affectionate near-profanity! Never mind. Nobody cared. It saved the boy. Explosions were less harmful than drunks, and a broken window was more easily mended than a ruined boy. The same boy soon made his own telescope, a big one, too, and was the first to discover the arrival of the sun-spots and informed the city of 40,000 people all about them, in an original article in the local paper. Keep your eye on boys like that, by and by.

Happy the home that can discover the boy's interests and keep him busy and contented at home. Particularly happy the home where the boys can share the home responsibilities and duties. In modern flat life, of course, this is extremely difficult and much is lost thereby. Doing things together in the household, with mutual concessions and burden bearing, is a mighty binder together of hearts. As Professor Starbuck says: "It is the rule, not only outside the home but within it, that the strongest attachments spring up and happiness abounds when people are losing themselves in a common task. When people have honestly worked together nothing can separate them." The more strongly this community of interest is felt, in common toil or even hardship and suffering, the stronger the home ties. Some people suggest a common purse in this true home-commune, with a ledger account with each member of the household; the payment of the children for special services, with the assignment of regular tasks. This leads up to my last suggestion.

5. The normal home relationship is one

in which is clearly made the beginning of social adjustment, which is the great underlying problem of all our modern life. Charity is not the only thing that should begin at home. Everything else that is good should begin there in the little community group which is the microcosm of society at large. Surely here must be acquired the "fine art of getting along with people," and this social adjustment practice will, of course, be most effective and thorough in a large family with normal relationships. Herein is the special advantage of such a home. Psychologists are urging the adoption of children in homes where nature gives but one or two, in order to do justice to those one or two. Surely to learn to be a comrade, a *socius*, a partner, an associate, is one of the important lessons which the boy should learn in the normal home, that he may early plan and prepare for a useful life. This doing things together at home is fine training for the greater teamwork of citizenship.

The special religious phase of this question is yet to be developed, and my paper would surely be incomplete without it. No

home relationships will be felt to be quite normal if the religious life is given no place therein. Let us not be satisfied with a formal home worship, expressed in cant phrases which perhaps have outlived the feelings that first prompted them. Not this; but rather let us cultivate the religion which is not a separate compartment in life, but interfused in life, a holy sentiment, which rises to expression at different times and in different ways; at the breakfast table, often just before the meal, while all repeat a psalm together, or a few words from the great Master; at other times after the more leisurely evening meal, when the burden of the day's work is laid aside and we gather together in thankfulness for the Father's blessing. Often it comes best a little later, when the children are about to go to bed; the sacred hour in so many homes, when all are drawn most closely to each other after the frolic on the divan or the eager listening in the big armchair to the wonder story or the gospel love story. Naturally and simply then come the few words from the father-priest, raised in gratitude to the unseen member of the home, whose Christ-love must never be forgotten.

Were I to reiterate any single point, as in need of especial emphasis, it would be the treatment of parenthood as a profession, requiring skill and training, to which the new psychology has a large contribution to make, and in which the trained boy worker may be of profoundest service, and through which intelligent cooperation we may reasonably expect large results in years to come. The American boy that shall be, must be, and by the grace of God will be, a cleaner, stronger, happier boy and a more symmetrically developed man, a more efficient citizen, than are we, the generation of his fathers.

It is this typical American boy of the future, yes, even of the present, in many a home, thank God! of whom Edwin Markham sings, and to whom he is appealing in his stanza "To Young America":

"In spite of the stares of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the Vision.
It breaks as a hush on the soul, in the wonder of Youth,
And the lyrical dream of the boy is the kingly Truth.

The world is a vapor, and only the Vision is real;
Yes, nothing can hold against hell but the winged Ideal."

G. WALTER FISKE.

AN IDEAL STANDARD FOR AMERICAN SCHOOL LIFE

I am going to say at once what I consider an ideal standard to be. An ideal standard for school life is: first, to teach students to know; second, to teach them to do; and third, to teach them to be. If your mind is anything like mine, however, your thought will go out to the schools you know best, and also to the whole educational system of our country, and you will be asking yourself how far does our present educational system teach boys to know, to do and to be. If you draw the conclusions I have drawn, after a very careful study, you will see that, according to these three great tests of efficiency, our schools meet, to any satisfactory degree, only one, and that is the first one.

The school ought to teach boys how to gain a large amount of knowledge. Second, it ought to teach boys to translate that knowledge into action. Deeper and more fundamental than all that, it ought to base this action and base this knowledge upon a character that shall have found much of its

inspiration in connection with the school system.

Few people realize the worth of our American public school system, but after all it undercuts every other phase of the boy problem. Most boys, of course, have homes of some kind. Comparatively few of them are touched by the Church and the Sunday-school; at least, touched deeply. But almost all boys are some time or other under the influence of our great public school system, and so every last one of us ought to be intensely interested in the setting of an ideal standard of school life.

To what extent does our school system teach boys to know? Huxley once said, "The business of educational administration is to provide a ladder reaching from the gutter to the university along which every child should have a chance to travel just so far as he may see fit to go. Those of us who have not gone deeply into this problem of education may not realize that no other country, either now or at any time in the past, has come so near realizing this ideal as the United States. Take Germany, for instance, with her *gymnasiums*, or Great Britain, with her

grammar and board schools, and you have nothing at all that will compare with the absolute free system of education which we have here. In most of these foreign schools, if not in all of them, there is some barrier, such as tuition fee, or social discrimination, that makes it impossible for the average boy to climb very far on this ladder; in fact, in a large number of cases it is impossible for him even to start up the ladder at all. In Germany, for instance, only 7 per cent of the boys have been able to begin this elementary system of education, on account of the tuition fee. In America not only is it possible, but boys are actually encouraged to begin their school days, and more than that to pursue them at least as far as graduation from the high school or to the end of the university course.

The marvelous growth of a free educational system is a new thing in the history of the world. We ought to think more than most of us do about what it may mean. In one city where a few years ago there was only one high school, there are now four, and one of these, the technical high school, is comparatively new. Last year they decided to

build a large addition and next autumn when that addition is opened, it will be too small by 250 seats to accommodate the boys who desire to enter.

We are very proud in America of this open door, this free ladder in our educational system. We are proud of it very much the same as some people are proud of our national art. We may not know much about it, but we like to boast of it. We sometimes talk about our educational system because it is the largest and freest, but without always asking whether it is really efficient and sufficient. In the same spirit the promoters of a recent exhibition in Chicago advertised, "The largest canvas ever painted." We know that we are on the way, but we are not quite sure where we are going. We know that the things we do teach in our American schools are usually taught well, so I shall leave that side of the subject.

When we come to the second fundamental purpose of the school, to teach students to do, I must confess that I do not see that it is meeting this test very successfully. The failure is shown perhaps best of all by the large number of students who are leaving

school. It is a startling fact that of our great high school enrolment of about 960,000 students in the United States over 43 per cent are in the freshman class, 27 per cent in the sophomore class, 18 per cent in the junior class, and only 12 per cent in the senior class. This shows that somehow, after the boys get into the high schools, they very soon get sick of the job and want to get out. In other words, as soon as students get old enough to think for themselves they see that our schools are not teaching them really to do things. Part of this is being overcome by the introduction of technical schools and commercial schools. The tendency toward a rapid introduction of these practical schools may prove disastrous, if they come so fast that the more spiritual side of education, best produced by the studies of classics and history and literature, is done away with in the usual destructive manner of revolutions, without anything else being provided to meet the spiritual need of the students. I don't believe in revolutions, but I would rather see a revolution than have our schools go on as so many of them do now. In many sections we are simply teaching boys to know things

without teaching them to do things. At present our educational system is no better adapted to send boys out in life than would be the educational system of China. I firmly believe that, and I hope that we shall be wise enough to copy China in abandoning certain things when we find out they do not fit the needs of the day. A high school ought to prepare boys not only for college but for life.

But even if our educational system should teach boys to do things, that alone would not fill the need and the demand of an ideal education, which also must teach people to live. We have but to count the number of college men, for instance, in the jails—it is not difficult to do, although there are a good many—and in our asylums; we have but to count the number of college men who last year applied for a free bed in cheap lodging houses in the lower East Side of New York, to find that the man has to have something else besides knowledge, even if it is practical knowledge, to save his life. In too many cases education is like the "perfectly good cat" of President Hadley's story, the waste of which so puzzled the child that found it

in an ash barrel. And it was a good cat; it had feet and head and a tail and fur on it. There was only one trouble with the cat: it did not have any life in it. I am more and more impressed that we are turning out of our educational system, grinding them out by thousands, boys who are perfectly well educated; they know things, many of them can do things; the only trouble with them is, that they have not any life—I mean, spiritual instruction, that alone will send men out to win in their fight for self-control, or send them out to help other people in the great fight for life. So that brings me to the last phase of this subject, the question whether or not our schools are teaching boys to be; whether down deep below the surface of life our schools are penetrating into the depths of personality, where a rational will can be trained, where conscience may be moved and where decisions are made. That and that alone is the final test of whether a school is living up to the ideal standard. Most of us must agree that our great American schools are lamentably failing in this respect.

When I say our schools are not turning out men and boys for real work in life, I am

not attacking the teachers in our schools. Without any question, there are many very good teachers, and without doubt most of our teachers are morally strong and live as near right as they can. But under the present system we must depend almost wholly upon the indirect influence of these teachers. Unfortunately, a large proportion of the teachers are women. Here we face the same problem which Sunday-school leaders face, and there is probably no larger a proportion of male teachers in the public schools of the country than there is in the Sunday schools. The presence of women in our schools does not in itself imply a lack of virility in teaching; for as I look upon both the men and women teachers in the high schools, I am inclined to say that the women in the schools are more manly than the men. Neither is the fact that the person sitting in the teacher's desk wears man's clothes any sign that we are introducing the element of masculinity in our high school system. What we need is not more men, but more man.

We may observe in our own localities evidences that boys are coming out of our public schools lacking that strong character with-

out which no education is complete. The boys who are going up to our colleges prove it—men who in the freshman year are guilty of grave moral lapses prove that somehow our schools are not turning out boys strong enough in character to go through college. It seems to me that very much of our educational system falls flat because we do not feed the heart of the boys. Character is the fundamental purpose of the school, and, practically, it is made the secondary purpose in most schools.

I want to go on and briefly state what I think is going to be done, and what some of us can help to do to bring about in our educational system an ideal school life. In the first place, one of the developments must be that of training a rational will. Altogether too many of our boys are just drifting through their school life, following the crowd; doing "the thing." I think there has never been a time in the history of our country at least where there was so little coming down to bedrock principles in treating boys in our schools as there is at the present time. A short time ago I read a book by President Hyde of Bowdoin College in which the prob-

lem of evolution was discussed, and the fact is parenthetically noted that so many men like to say as an excuse for their faults that they are descended from lions, tigers and apes, but it seemed to the author that there are many more who are descended from oysters and clams. Somehow or other we are turning out of our educational system a large number of boys without any backbone, without training their wills during their school days. They do not get a conviction to send them out to live a positive life, and President Hyde goes on to state that actually more harm is done by negative lives than by positively bad lives. More harm is done by the hundred boys who will listen to a smutty story than by the one boy who will tell such a story. For every man who will attack a man on the street and take his money away there are a hundred business men who will take advantage of an unjust deal in some silent way that does not attract attention. I imagine that of the young men in a community, there are a hundred who will lead a girl to ruin under the cover of affection where one man would come out in the open and attack a woman. I suppose there

are a hundred men who would quietly ruin the reputation of somebody else by gossip where one man would publicly denounce such a one and ruin his reputation in that way. In this there is more harm done by persons living negative lives than by persons who come out in the open and live vicious lives.

This is the first indictment I have against our schools—that they are developing hundreds of boys who have not backbone enough to be positively either good or bad. The boy who does not practice physically will have flabby muscles, and the boy who does not train his will has a flabby will. There are too few opportunities in the school life of America now for a boy to train his will.

The ideal school life ought to result in the training of boys in moral and religious initiative. A short time ago I was talking with the head of one of the greatest schools in this country, and he said to me that he had reached the conclusion that the greatest failing in his school life was that somehow boys were graduated without getting any idea of taking aggressive leadership in religious work. Many of the graduates of that school go to the great universities. They lead in

social life and educational life and athletic life, but almost none of them take any interest in the religious and moral life among the undergraduates, which means that during their school days they are not trained in religious initiative, and so during their college days they do not take any religious initiative. The colleges pass down educational demands, and everybody in the school has to work according to the prescribed pattern. There is no chance or time for the teacher or the boy to work out anything that may help prepare for life. I think of one school that has the reputation of giving boys a good preparation for college, but also, unfortunately, a reputation for loose morals. But when I think over the stalwart leaders in the moral life of our country today among the younger generation, I can put my finger on several who somehow or other have been trained in that school where it is so exceedingly difficult for any fellow to be a Christian.

According to the Dictionary of National Biography, recently published, containing about 15,000 names, about 40 per cent of those names stood for graduates of our high

schools. These men are leaders in our national life. Only 1 per cent of our population finish high school and go on to college; yet from this 1 per cent come about 40 per cent of the leaders in our national life. What does this mean? If we do not train our high school boys in taking the initiative in moral and religious things, it means that in years to come we are going to have a condition of society more needy than it is at the present time. If they grow to be moral leaders in the school and college world, they will be leaders in the churches in years to come. So all of us must put special emphasis upon winning the boys during their school days. We ought to train the boys in their school days to take the initiative in moral and religious activity.

There ought to be in the school system definite moral instruction. I shall not take the space to write of the moral conditions in our high schools, except to say that it is patent to any investigator that the moral standard in many high schools is considerably lower than in the community at large, and it is not to be wondered at if we examine the situation. Many forms of vice are found

in our high schools. Boys now in high schools are putting the spiritual side of life in a very low place. According to an investigation that has recently been carried on by a Commission of Employed Officers of the Young Men's Christian Association, it was discovered that a surprisingly large number of boys in our high schools are taking up as a life work things like engineering. It simply shows that boys at the present time are looking ahead to life work in such fields, whereas the number that is looking to the ministry and teaching is almost negligible. Few boys are now looking ahead to bringing back the spiritual ideals for which our country must stand and it is a natural consequence of not giving spiritual ideals a larger place in our school system.

Another feature of the ideal school life will be to give opportunity for social development in our school system. One of the most pathetic things I have seen during the last few years has been the great effort all over our country to attack and demolish the one social organization that seems to have grown among our high schools boys—the high school fraternity. I don't want to be mis-

understood on this subject, for I hold no brief for fraternities as they are usually conducted. But it is a sign of manhood to want to get together in groups. You may do away with the fraternity, but you cannot do away with the desire of boys in the adolescent period to get together in groups; and one thing we need in our educational system is some kind of an opportunity given to high school boys to meet in social groups under the proper conditions. No legislation and no recommendations of teachers' associations will ever do away with the God-given desire of the high school boys to form cliques and gangs. Therefore we should not try to suppress high school fraternities as such, for if you suppress a bad fraternity there is still left a bad gang. These groups of congenial spirits must not be suppressed but purified. There are two standards without which no group of boys is safe. The first test is that it shall have a dominant altruistic purpose. A fraternity means a brotherhood; brotherhood means to help other people, and the real high school fraternity cannot be an exclusive group. Second, give it capable adult supervision. Under these two conditions the high

school fraternity may be used as one of the greatest influences in extending the work of the Kingdom of God in the school.

Lastly, this ideal school will recommend supplemental religious instruction. I said supplemental religious instruction because the ideal school of the United States never can have direct religious instruction. Those who have studied the organization of our democratic government and the law in most states, understand that religious instruction cannot be given in connection with our schools. I hope most of my readers agree with me that it is best that religious instruction should not be given in the school. But notwithstanding that, we ought to face this fact, that no other country in the civilized world has ever before banished religious training from its public schools. We have to ask this question: If boys do not get religious instruction in the school, where will they get it? We must look for some supplementary agencies for religious instruction. Those agencies may be the Church, the home, and in this connection I must add the Young Men's Christian Association. Most of us have found that Sunday-school is not in-

fluencing the high school boys to a large extent. Most of us also know that the American home has never been as nearly impotent as it is at present. So we must ask that some other organization shall cooperate with these agencies and bring in this religious instruction which the schools cannot give.

This then would seem to be the ideal standard for American school life: To maintain the present high standard of the impartation of knowledge which fits boys and girls for the college entrance examinations; to develop much more the courses in manual training, domestic science, business subjects, technical fundamentals, etc., but with a scientific correlation with the humanitarian studies lest many students should get a too materialistic education; to make welcome some system of supplementary religious instruction which in the last analysis the Church must help to give. How this last and most important thing can be done should be the subject of another paper. Partly by speeches from the school platform; partly by making possible more personal dealings, teacher with pupil, outside curriculum hours; partly by developing a more comprehensive and scientific Sun-

day-school system; partly by the organization of voluntary groups for study and social service under the Young Men's and Young Women's Christian Associations among the more mature students; partly by reading and study of well-selected Bible passages in the school curriculum—in these and other ways shall our school children come to see clearer than they now do that "life consisteth not in the abundance of *things* which one possesseth."

David R. Porter.

THE BOY'S RELATION TO THE CHURCH

He was a real, live, interesting boy. He was standing in the vestry of a large, active, always open, city church. The time had come for closing and nearly all the people had gone home. He was talking to the minister's wife, and with an earnestness most telling he said: "I just love this church! I wish I could sleep here."

This is the feeling which must be produced in the boys of any community before there is any marked relation between boys and the Church. At present too many churches invite the boys of the community to come, be good and be quiet. But to relate boys to the Church we must learn how to invite them to reverent activities, interesting "doings." It is a great step in progress when some churches learn that in boy's meetings his unchanging whistle can be used to the glory of God more successfully than his changing voice. Make him sing all the time and he

gets tired and disgusted;—let him whistle now and then and the world seems normal and happy.

I would not want to seem for one moment to be a severe critic, but rather than miss the truth I will take the risk of being misunderstood and point out what seems to me to stand in the way in many places.

1. The Church lacks men who will take the time, pains, trouble and care to study the literal boy life of the community and enter into the real boy thought and feeling. Too frequently the attitude is that "boys will be boys" and it is better that they express their boyishness apart from the Church and its traditional life. Nothing but marked and intelligent consecration on the part of a large number of men in each community will ever relate boys to the Church. The trouble is that too many boys are following the path men travel instead of the one they point out. Our men of today are leaders and they are such successful leaders that the boys follow them in large numbers. When men of the community are related to the Church in more than a nominal way the boys of the community will be related to the Church.

2. Too many churches do not understand the church property-breakage side of boy's work. It is much easier and less expensive to repair the damage done to church property by boys than to repair the lives of men ruined by evil. Now and then boys will break a pane of glass, here and there the plaster will show signs of a violent contact with something, scratches will show the presence of restless feet, and chaos will appear after some of their meetings. It is better to increase the appropriation for repairs than to lock the doors against those "restless, destructive boys."

3. Churches must be willing just to hold some boys through a certain period of their lives. Unable to see progress, hardly sure that anything is accomplished, fearing that the world would not call such church boys saints, puzzled, almost defeated, tried, weary, yet with hope and faith and love they hold them, through a critical period, through a strangely restless, tempted, changeable age. *Hold and wait* is the secret with thousands of the Lord's best boys.

Relating the boy to the Church is a man's job and the Church in the land will never be

what it ought to be until men get very busy at this real job. The leader of boy's work in each church should have at least six and in many cases more good, strong men associated with him in the work. Boys are too active for one man alone; he must have his assistants and associates.

4. Ministers must make a study of boy life. It would be a good thing if ministers were as attractive to boys as ball players are. They are not and possibly never will be; but they could be much more attractive to them, in many places, than they are. Boys love and understand the sunshine of a minister's personality a great deal more than the fog and mystery of his theology.

Some ministers seem to be afraid of losing a useless traditional dignity and often seem to prefer it to a real grip on boy life. Making good boy life in a community is one of the true calls to the minister. If a man had rather be vaguely profound than practically efficient we cannot expect him to see this vision of service clearly and enthusiastically.

The boy's truest and best friends should be in the schoolhouses and the churches. The boy has an abundance of energy to offer

to the one who will take the pains to understand it and organize it. We cannot expect the layman to know more about this than the minister.

It is not a hopeless and impossible task to relate boys to the Church. In order to do it however, some churches must be changed in attitude and methods. The things which appeal to and satisfy adult saints will not be the best things for boy saints—and the boys are none the less saints because of this. Ministers must see the need and take the forward steps, disregarding the violent shocks to some immovable saints who believe that anything new is essentially irreligious and wicked.

If the minister is not willing to be wounded he has no right to be at the head of the line of battle. The chains of tradition must be broken. The new light of the age must flood the Christian Church. Church buildings had better be worn out by boys than mold and crumble in disuse. It is better to raise funds for work among boys now than to try to secure men for Christian work after awhile. A scratch on a full pew looks better than an unmarred empty pew. It is better that the

Church be weary trying to manage boys than that it be defeated without them.

ALLEN A. STOCKDALE.

THE RELATION OF THE BOY'S LEISURE TO CHARACTER DEVELOPMENT

In a little book entitled "Education Through Play and Games," the author, Dr. G. E. Johnson, calls attention to the fact that a very large part of our life is spent in preparing to live. He makes it specially striking by comparing this preparatory period with that of the lower animals. He says that a cat is a kitten for about one twelfth of its life; a dog is a puppy for about one tenth of its life; it takes a horse about one seventh of its life to come to maturity; but it takes a human being almost one third. Nearly one third of our whole span of years is spent in getting ready to live.

Why this first one third? And if there is a divine purpose in it, should not more attention be given to the way these years are spent?

This period for one boy who figured prominently in the world's history is summed up in these words: "He advanced in wisdom and

stature, and in favor with God and man." I wonder if this does not tell the story pretty well. Instruction, physical development, and character—the full-rounded preparation.

A child writing an essay on the three ages of man put it as follows:

"In youth we look forward to the wicked things we will do when we grow up—this is the state of innocence. In manhood we do the wicked things of which we thought in our youth—this is the prime of life. In old age we are sorry for the wicked things we did in manhood—this is the time of our dotage."

Possibly he was not so far from the truth after all.

Phillips Brooks has said, "He who helps a boy become a strong and good man makes a contribution of the first order to the welfare of society." Most people would be glad to make such a contribution to the welfare of society if they only knew how to go about it. Some are trying boards of health, juvenile courts, reform schools, and sermons. Many others, however, believe "it is better to form than to reform" and are turning to properly conducted playgrounds as the agency through which to work. They are

trying to make the playtime, which covers the major part of this first one third, count positively in the right direction.

Dr. Josiah Strong declares: "The impulse to play is as natural and normal as the inclination to sleep or the desire to eat; and when we understand its true meaning we find that it is not simply a permissible thing, but a divinely ordered thing. If God gives the impulse, man ought to provide the playground." Nearly two hundred cities in the United States did provide playgrounds last year—playgrounds under intelligent supervision—and at least one hundred and fifty more are making plans to do likewise. This is only a beginning, however, for no city is yet doing this work adequately.

Some people balk at the idea of employing play leaders. They are missing the point that is the all-important one in the whole matter. The playground is to them an agency for physical development only, and even from that viewpoint they are wrong, because the unsupervised playground is a place for the survival of the toughest, and the toughest are not the ones who most need the development. The personality of the

play leaders is a matter of the first importance. They come into contact with the children at a time in their lives and under conditions where it is easy to influence them in one direction or another; and the direction that influence takes has much to do with the kind of man the boy will become. Teach a child to play fair in a game of tennis, and he is not likely to cheat in business; bring a boy to the point where he will obey the rules in a basket-ball game, and he probably will not grow up to be a lawbreaker; and the boy who will sacrifice personal recognition and applause for the good of his team or his club is in a fair way to become the sort of a fellow who will not hesitate to surrender personal considerations for the good of his community when he comes to be a man. Children may learn much from precept, but habits of honesty, courtesy and unselfishness that become a real part of the character can be secured only through practice; and the well-supervised leisure hour is a safe time in which to get the practice.

The idea is beginning to take hold of the public mind that the development of boys and girls into strong and good men and women

counts for more than a reduction in the tax rates; that health and character are the backbone of our institutions; and that the years of childhood are the all-important ones in this matter. This has been known in a kind of subconscious way for a long time, but modern conditions have given it emphasis, and we are now becoming convinced that it is the business of the community to attend to it.

A story is told of a woman who lived, with a large family of children, on the bank of a river. The yard in which the children played dropped off precipitously into deep water where the current was very swift. A stranger in passing the home one day stopped at the well for a drink, and seeing the children at play, remarked that it was rather dangerous for children to play in such a place. "Oh, no," replied the lady, "we do not consider it very dangerous. We have lived here twenty years, and in all that time have lost only two children by drowning." Ridiculous, of course; utterly unthinkable. But isn't it a pretty fair picture of the attitude of the modern city toward its children? It is not very dangerous if only twenty boys in a city

of 100,000 population are drowned during the year in the river or lake or canal. It is not very serious unless one of them happens to be your boy. The mayor of Rochester, New York, is authority for the statement that since the swimming and wading pools have been installed in the parks and playgrounds of his city, the accidental deaths by drowning have decreased eighty-three per cent. That is work worth doing.

In these days when the headlines of our newspapers are black with the record of those who, although living under favored circumstances, are unable to exercise self-control, nothing should be left undone to strengthen the moral fiber of those who are to be the men and women of tomorrow.

I am glad that there is evidence of an awakening of the civic conscience to the responsibilities in these matters, and that communities, by the expenditure of time and effort and money, are demonstrating that they really believe that it is better to form than to reform.

Communities through their public schools are doing more and more for the training of the whole boy, but the schools have him for

only a small fraction of his time. In his hours of play he is still left very largely to shift for himself. This is the time that offers the greatest possibilities as well as the greatest dangers in the building of character. Since the standards set in the games are likely to become the standards followed in business and social life, communities will do well to see to it that these standards are of the right sort. The right use of leisure is the big social problem of the day.

LEE F. HANMER.

IV

THE FOURFOLD NORMAL DEVELOPMENT OF BOYHOOD

All human life is fourfold and should expand as steadily as the developing plant under nature's forces. The school, home, Church and leisure time have made or lost the boy in the past—or have malformed him. True, they have given their best and have only failed at the best because of lack of knowledge. In this careful study of the adolescent boy our task would be ill done were we to stop here. It is ours to attempt an understanding of his fourfold life, to travel with him along his physical, mental, social and religious experiences.

To avoid duplication the reader is referred back to Adolescence (pages 11-22) for the statement of the physical life.—The Editor.

INSTRUCTION REGARDING SEX

The teaching of sexual hygiene must begin in early childhood, and its importance as a part of education should never be lost sight of by parents or teachers until the individual is well launched in the adolescent period. Before the end of puberty, the fifteenth year in girls, and the seventeenth year in boys, the youth should possess sufficient knowledge on sexual matters to protect him not only from the vices that are so likely to become habitual during these years, but also from making mistakes in the care of the sexual system, which might lead to the undermining of the general health.

The development of the sexual equipment and function, together with knowledge of the same, has a double bearing upon development and training of the mind. In the first place, a knowledge of the function of reproduction and a proper attitude of the mind regarding it must be recognized by educators to be a necessary part of the equipment of young persons for life. In the second place, parents and teachers are mor-

ally bound to treat all questions of sex in the same simple, straightforward, truthful way that other life problems are treated. In this way only may a proper mental attitude toward reproduction be cultivated.

General Considerations

Responsibility for the proper instruction of youth in all matters regarding sexual development and the care of the sexual apparatus, together with the great social problem of sexual right living, must, in the nature of the case, rest upon the shoulders of the parents.

However, parents as a rule are not discharging this responsibility. Statistics gathered from a number of representative colleges in the Middle States show that only one young man in twenty receives from his parents any adequate instruction on these subjects before leaving home. If such young men, representing such homes, go out into the world uninstructed, to grope their way in the darkness of ignorance, what must be the mental condition of the youth from less thrifty families?

The most important lesson learned during several years of experience in presenting this subject to all kinds of audiences, is the importance of segregation. By this I mean that boy hearers should be separated from men hearers. Mothers should be segregated from fathers. Furthermore, mothers and daughters should be addressed in separate audiences.

The hearers having been divided into homogeneous groups, what shall be presented to each group? Manifestly, the parents are interested in the far broader field and capable of understanding a far greater range of facts than are the children.

A group of boys of ten to fourteen should be told only those things that boys of that age need to know; for example, What goes on in the egg during incubation? What has the rooster to do with the process? Where do babies come from? What are the general steps of their development within the body of the mother? Why do they begin to develop within the body of the mother? Then there are questions of physical development in the boy. To many boys these questions do not occur, but they should have them

brought to their attention. They should be told how every boy passes through stages in his development in which he assumes gradually the stature, the mental qualities and the functions of manhood. It should be made clear to the boys that, to a large degree, they have it in their hands whether this development shall be a normal one, leading to stalwart, virile manhood, or an abnormal one, perverted by vicious habits.

A group of older boys, fourteen to seventeen, may go on to another chapter in the story of reproduction. Boys of that age are beginning to experience the "primordial urge," or sexual desire. Many boys of fourteen come to believe that all natural desires should be gratified; but the teacher of sexual hygiene must explain to the youths that the fires of passion must be banked, in order that the energies of manhood may be conserved to a time when they may be put to their legitimate use, namely, the begetting of healthy offspring after the establishment of the home.

A matter of greatest importance for youths of this group to understand is the influence of internal secretions from the sex-

ual glands upon the body and its development. Most youths have seen the influence of castration upon the development of a young male animal. This profound effect is due to the loss of the sexual glands which produce internal secretion, distributed with the blood to muscle and nervous system. Without this secretion the animal never develops those splendid physical and temperamental qualities typical of the male of his species.

METHOD OF PRESENTATION

How shall this carefully selected matter be presented to the carefully segregated and homogeneous group? This is a problem of pedagogy. In my presentation of this matter to boys, I have used three different methods: the biological, the moral and the "heroic."

1. *The biological method* was not a success, because I was able to meet the group but once and no adequate biological presentation can be made in one meeting of a class or audience. Several, or better yet, many such meetings, should follow in regular succession, where actual living material collected

from the plant and animal kingdoms, should be presented and studied with the aid of the equipment of a biological laboratory. Manifestly such a presentation is out of the question for social workers, physical directors and public lecturers. While this must be conceded to be the ideal method of presenting the subject of reproduction and sexual life, it is a method feasible only for the teacher of biology of a high school or college. A physician could, of course, with the facilities of his office, teach a group of boys or of girls, using this biological method, but the physician can rarely devote the time required for such a course of study.

2. *The moral method* was used after I had satisfied myself that the biological method could not be used in the short space of one hour. By the moral method I refer to an appeal, from a moral standpoint, for right living. After several attempts to stir up boys to a high and noble desire for right living, putting my arguments strictly on a moral basis, I came to the conclusion that the method was not effective, that it did not really stir the boys, and that it would not produce the desired effect.

3. *The heroic method* succeeded because it was based on the human tendency to *hero worship*. Heroes appeal to boys. When one begins to discuss a real hero every boy in the audience is awake and alert. He believes in heroes. He hopes to be one. He knows a few, and they inspire him to do and to dare. When one gets hold of an audience through discussing with them some great heroes, he has their undivided, almost painful, attention when he asks the questions: "What is the secret of the hero's success?" "What is the secret of manhood?" and "What can a boy do to grow into the highest type of husky manhood, which alone makes possible heroic deeds?" The lecturer can answer these questions in the last five minutes of a forty-five minutes' talk, and leave every boy in his audience convinced and determined.

WINFIELD S. HALL, M. D.

MENTAL TRAINING OF BOYS

The development of the boy's mental life is the problem of the parent, school teacher and boys' worker. The mind will grow somehow whether or not an effort is made to direct it, but how it will develop rests in no small measure upon the conscious efforts of those who come in contact with the boy.

We are apt to think that a boy's mental life is susceptible only to some mysterious treatment by a school teacher and to forget that he is an embryonic man with a mind in formation. Too often distance dims the impressions of our own youth, but the better we can remember our own early mental life and imagine ourselves in the place of the youth that we desire to guide, the better we are able to give intelligent direction.

The composition of the brain never changes throughout life. The brain only develops. It is a wonderful organ of possibilities, an uncut phonographic record. The development of the mind cannot be separated from the physical life. Physicians, we are told, will be our future teachers. The machine

part of the body must move properly before we get the best mental results. The boy must first of all be a good animal, have plenty of play in the sunshine and air, eat nourishing food and be allowed sufficient hours for sleep.

Although there may be different methods of training, there should be but one goal. To know what we are aiming at in the mental life of a boy is the first step necessary toward securing any results. The training should be for life. The brain as well as the body should be developed to meet the needs of life. The object of a boy's mental training is to help him adapt himself to his social environment and to aid him to meet and mingle with people and to take his place as a member of society.

1. The training in the school must necessarily tend toward the practical. Boys drop out of school in many cases because they feel that what they are taught has nothing to do with outside life. Educators are right in introducing subjects such as bookkeeping, stenography, typewriting, and other vocational subjects. It is not necessary to do away with many of the subjects now taught in the schools, but it is necessary to have them taught in such a way as to relate them to the

boy's present life and the things that he will discover later.

The boy will be interested in English and rhetoric if he knows that he may secure a position by a forceful letter of application. He will enjoy arithmetic more if he knows that it will help him to compute the interest on the balance that he is carrying in the savings bank. Algebra and higher mathematics will appeal to him if he comes to know that some problem can be solved only by a knowledge of these subjects.

2. Teaching should be adapted to the knowledge that the boy already possesses. He arrives at knowledge by taking his own experiences, limited as they may be to his own home life and back yard, and upon these builds the superstructure of his future knowledge. Facts are not knowledge until he has weighed them in his own experience and proved them true. If he is told to find out how much greater the distance around his bicycle wheel is than the height, he will not have to be told more than once, after making the measurement, that the circumference of a circle is about three and one seventh times the diameter. The teacher will learn that

rules should generally follow and not precede the giving of facts.

In teaching there should be plenty of examples and comparisons to things known in the boy's world. This means that the teaching will have to approach, as near as possible, individual instruction. The larger the class the more difficulty the teacher will have to adapt instruction to meet the varied degrees of the knowledge of each pupil.

3. It is important that the student himself should know the object of his training and have as his ideal something more than securing good grades, passing an examination, being promoted into another class, or receiving a graduation certificate. These too often are the ends toward which the student aims. None of these will help him in life, unless the subjects he has studied have become a part of him and ready for application in the world.

4. The instinct of curiosity should be used as an aid in mental training. It is natural for boys to want to know about the world in which they live. The boy should be encouraged to ask questions. This is often discouraged, especially in the home where it seems

troublesome. The wise teacher, whether in or outside the school, will take advantage of the inquiring spirit. Curiosity is only another form of interest, and when interest and attention are secured you have ideal conditions for imparting knowledge.

5. The boy learns easier when his studies look like play. Much more can be accomplished when his studies are entered into in the same spirit as his recreation. He does things because he enjoys them, rather than because he has to do them. We are coming more and more to see the value of recreational education where the boy is taken to camp or on an outing. He learns the names of trees, flowers, points of the compass, directions by observation of the sun, first aid, building fires and erecting tents, all of which we are not always apt to classify as education.

6. Encouragement should be given to such mental activity as will result in the boy's desiring to do things. Efficient men are those who get things done. Therefore, impression should be followed by expression, whether it be in an oral recitation, the writing of a paragraph or making something with tools. The boy should be allowed to do things in his own

particular way. It is better for him to make mistakes and have the teacher help him discover them, than to have a perfect product which does not represent his own work. This method will develop concentration, for it is not hard to hold a boy's interest in a thing that he wants to do, and he will want to do the thing that expresses himself.

7. A boy's mental life should have the masculine side emphasized. Parents do not always see the necessity of developing a boy as a young man. He usually receives more training from the mother than from the father. In some cases the mother, fearing that her boy may become rough, encourages him to have playmates among girls rather than boys. The teacher in the school is usually a woman. Unless care is exercised the boy is apt to have the effeminate trend in his mental life and disposition.

To offset this the father ought to be a real comrade to his boy, and the boy should be encouraged to mingle with other boys of his own age. His school instruction, especially at the age of high school studies, should be given by male teachers.

If we have as an aim in the mental training

of boys the practical and usable things in life, they will lose none of what is often called culture. True culture, after all, is the ability to meet and mingle with others; to enter in and become a part of their interest; to adapt oneself to one's environment.

EDWARD L. WERTHEIM.

THE SOCIAL LIFE OF THE ADOLESCENT BOY

Adolescence marks the beginning of the period of social adjustment. Previous to adolescence, the boy is individualistic and selfish. The most unselfish thing that a boy does in the preadolescent period is after all the most selfish, because on the part of the boy there is an instinctive appraisal of the value of the act to himself. Thus extreme generosity by the boy is often an instinctive response to the wishes of his older friends, there being a naïve knowledge of the fact that such generosity will bring greater good. With the dawn of adolescence, however, the altruistic impulse is awakened in the boy's life. It is then that the boy begins to realize that "no man liveth unto himself and no man dieth unto himself." Adolescence, for this reason, marks the beginning of team work and team work is only an expression of social cooperation. From this time on, the boy rarely does anything singly or by himself, but as a rule joins his effort with that of the other fellow,

the path he has marked out for himself continually being widened and extended in its interests. Thus the self gives way to the gang, and the gang to organized school, work or play life, these later giving way to community, state, national and world-wide interests. The boy's direction throughout all of this period is towards an adjustment with the community consciousness.

Just as the community life is complex in its nature, so the boy's social life is complex. Social activities, such as the "party" with its amusement and entertainment, now take on a new meaning. The boy gives as much as he gets, and in the giving and getting begins to create comradeship and fellowship or sociability for himself. Between twelve and fifteen years of age, the period of early adolescence, the social call is the mass call or the gang call. In this period he desires to do everything with his crowd, and the life of the gang to which he belongs is more real to him than the community life about him. This is so because selfishness is only slowly giving away to altruism, and the gang at best is but a little larger self to him. Between fifteen and nineteen, the period of later adolescence,

there is a more conscious adjustment on the part of the boy to the life of the community. At this point he hears the specialized call that in a larger way is molding the community. It is now the "Frat," the club or some other organization that definitely appeals to him. The tendency on his part is to make himself a member of larger and still larger groupings, the need of his life seeming to be a widening relationship to the things that surround him. Thus he makes combinations, new combinations and still further adjustment to the organized life in which he takes part.

From twelve to fifteen, the social effort on the part of the boy is of the grand-stand variety. The individualistic is only dying within him, and the achievement which he covets and attains is necessarily interpreted in the terms of his growing self. Between fifteen and nineteen, the interests of the boy's life begin to yield to each other, the lesser to the greater, with the result that he becomes less and less the individual, and more and more a part of the group life in which he is moving. Thus he begins to have an interest in government, beginning with the commu-

nity politics and the local questions that are taking up the thought of the adult. It is rather remarkable that in all of this adjustment the boy is independently thoughtful concerning political and religious matters but is not so along social lines. Rather consciously he begins to dress himself the way the others dress, to wear the same kind of collars, neckties, hats, shoes—in short, to conform to his community manners and customs. While he fights his mental and religious heritage at every step, in this period, he succumbs to his social heritage without a murmur.

In all this adjustment to the community life on the part of the adolescent boy, there are certain principles at work within him which we can only mention. In the early part of adolescence he has a supreme regard for authority, a longing for friendship, a passion for secretiveness, and a growing self-assertion. In the later part of adolescence, his life is marked by a certain reserve, a longing for sympathy, a desire to serve and if his ideals and aims are crystallized he begets an unbounded enthusiasm for the things he holds dear and wants to do. During this

period the influence of sex makes itself felt and he begins to hear the mating call.

It is rather strange that organizations that have to deal with the life of boys do not make any real provision for the normal expression of the sex influence in his life. Indeed, a good many organizations seem to think that their program of interests is so inclusive as to preclude this natural instinct on the part of the boy. This, however, is merely the attempt of the ostrich to lose sight of the issue by pushing its head into the sand. More and more careful study and thought must be given to this phase of adolescence and adequate attention must be given to the various forms of organized life in which he has an interest. In developing the social life of the boy, the worker with boys must not stop with class and team effort. It is his duty to lead the boy to the idea of government through self-governing clubs, based on community standards and under wise adult supervision. Mass socials and entertainment must give way to group socials, and these group socials must take into consideration the sex influence that occupies such a large part of the adolescent

life. This may be done best by carefully planned "Ladies' Nights," when a small number of couples may meet under proper conditions for what the boy and girl call a good time. These can be best held in groups of ten or twelve couples and in this way the normal boy gets an opportunity to meet girls of his own age and to associate with them. These "Ladies' Nights" will afford the boy a normal opportunity for female companionship, and may be the means of bridging over the puppy love period and of helping him to crystallize his ideals that he may make no mistake as he enters into the relationship upon which the community is built—family life.

The social life of adolescence, in brief then, is not to be confused with amusement and entertainment and pink teas and such like trappings. The social life of adolescence is the conscious adjustment on the part of the awakening man to the relationships of the life about him, and the part that he must have in them. All the organized life of the community is to be sensed and understood by him in this effort on his part to become a man. The measure of his success in accom-

plishing his purpose will depend entirely upon the intelligence and help which the adult members of the community of which he is to be a part bring to him upon this, perhaps his greatest problem.

JOHN L. ALEXANDER.

THE ADOLESCENT BOY'S RELIGION

We are coming to realize today that religion is of all human possessions perhaps the most personal, and therefore the most individual. A man's religion is all his own—else he has none: it cannot be borrowed, exchanged, inherited, or dealt with as second-hand or by proxy—it must be owned. From this it follows directly that every person's religion must spring out of and adapt itself to his individual temperament, conditions and needs; each human being must hear in his own tongue, wherein he was born, the wonderful words of God. This is as true of boys as it is of adults.

A boy's religion must fit a boy's nature and meet its needs; and it will be as characteristic and unique as this nature is. A boy is neither a larger child, nor, as Mr. W. D. Murray has well said, is he a "little man"; he is a boy, in the transition from childhood to manhood. And as his nature then is unlike what has preceded or what is to follow, so his religion must be. What will be its characteristic features?

In the first place, a boy's religion must be like his whole nature, *positive*. All the new elements in his character are struggling for expression and urging him on to action and achievement; so, too, his religion must be self-expressive and active. A religion of negations and prohibitions can never grip boyhood. We must stop our "Don'ts" and replace them with "Do." To be sure, it is not easy to tell boys just what to do as an expression of their religious purposes. But so long as the personal lives of boys, and their life together in school and gang, are in such need as they are today of moral cleaning up; so long as the opportunity for older boys to work for and with younger boys continues what God and boy nature have made it, there will be no lack of definite and positive tasks. And even where it is impossible to prescribe definite duties, we can follow the example of the Boy Scout movement, and leave it to the boy's conscience and ingenuity to "do a good turn to some one every day."

Second, a boy's religion must be like a boy's whole nature, *idealistic*. One of the wisest women in this country in understanding boys, a women who has had long years

of experience in dealing with them on the moral and religious side, has said that one rarely has to spend time persuading a boy that he ought to do the right thing, or getting up his enthusiasm for it. God and Nature have done that for us: we have to hold up the right ideal, and the whole impulse of the boy's nature will drive him toward it, for he is essentially an idealist. The more exacting our standards and the more heroic our appeal, the more response are they likely to awaken in the eager soul of the boy. We have to provide the goal and not the impetus.

Third, a boy's religion must be, like his whole nature, *social*. The study of boy life has shown us that with the dawn of adolescence his interest turns from individual to team games: and every one who knows boys knows what a central part the "gang" plays in their thoughts and life. The child has been an individualist; but the boy is preparing to take his place as a member of society. This fact is all-important for an understanding of the boy's religious life. We must attract him by attracting his "gang," and hold him by holding them; for the individual boy can best be reached through the social

group to which he is firmly attached. And further, we must appeal to him and set him to work by appealing to his social responsibilities; we must set him at work for his "gang" and his friends. Our approach to him, and our call to service by him, must both be social.

Again, a boy's religion is certain to be, like his temperament, *emotionally explosive*. His inner life is not like a steam engine, that works by steady pressure: it is like a gasoline engine, that works by sudden explosions. And these explosions may be distressingly incalculable, unrelated and incoherent, as every worker with boys knows. At a series of evangelistic meetings for boys, the speaker who was more used to dealing with men than boys, asked at the close of a personal emotional appeal that all who wanted to be Christians should rise. Out of some hundred present nearly half rose. Within a few minutes many were laughing to themselves or to their neighbors at what they had done; and when all who had risen were asked to come to another meeting next day, only about half appeared. It is a boy's nature, and not his fault, to be powerfully moved by

the emotion of the moment, and shortly after to be moved equally powerfully by another and perhaps contrary feeling. This fact, of fundamental importance in all work with boys, makes the problem of evangelistic meetings for boys especially delicate and difficult. It means that our task is not to produce one explosion that shall shatter the whole unadjusted machinery, but to coordinate and harmonize the inevitable explosions so that the total result shall be an energetic and powerful moral and religious life.

Finally, a boy's religion must be, like his whole nature, *hero-worshiping*. God's method with his human children has always been that of incarnation: the ideal must be personified, the Word must be made flesh, before it can be powerful. But if this is true of us all, it is far more true of boys. Give a boy the right hero, and you have done the greatest thing you can do for him. Bring him under the personal influence of an older man whom he can admire and follow, and he will grow like him as inevitably as the flower grows toward the sun. This is the secret of successful method in boys' work anywhere. Find a leader for the "gang" or club or class

whom the boys can rightly admire and take as their hero, and the rest will take care of itself. Bring the boys into personal contact with Jesus as the great Hero, and the deepest forces in their lives will work to mold them into his likeness.

It would be easy to dilate on the qualities that fit a man to be a leader of boys worthy to be their hero—but it would only discourage us all. We shall often err in picking out our leaders for this work: for while we men look on the outward appearance, God seems to have taught boys something of his secret of looking on the heart—and some of the most successful workers with boys are men of whom we should perhaps least have expected it. But woe to that man whom boys first idealize and then discover to be other than they expected: it were better for him, Jesus said, that a millstone were hanged around his neck, and that he were drowned in the depths of the sea.

The necessities of our problem are much like those which confronted the Japanese at Port Arthur. We must advance both by slow siege work and laborious trenching, and by sudden assault. Neither method alone

will suffice, least of all the latter. If the Japanese had taken a fort at Port Arthur by assault alone, they would probably have found that the Russians were not really there: for when the Russians were really defending, the trenches had to precede the charge. And if we are to capture the real citadel of boyhood for Christ, we must set ourselves to an equally thorough and comprehensive attack. If we win the boy by the sudden assault of an evangelistic meeting alone, we may very likely find that the real boy was not there after all. The meeting must come as the climax of careful preparation, and must in turn be only the beginning of another equally thorough attempt at conservation, if it is to be truly successful.

CHARLES W. GILKEY.

MAKING THE BIBLE REAL TO THE BOY

There can be no objection to the title of this chapter if we understand it in a reasonable way. It might, of course, be taken to mean that the Bible as Bible is necessary for the boy and our question would be how it can be as acceptable to him as possible. That would be entirely out of keeping with our whole modern approach to the problem. We have come to a fairly definite understanding that we must take the boy as he is; we must inquire into his needs; we must consider the conditions of his religious development. We must ask then of the Bible how far it can be effective to meet these needs and this development. The fixed factor is the boy, not the Book. At the same time we are not obliged to begin always as if the Bible were a new thing in the world, and its claim to value as religious material were to be considered afresh. We know that the Bible has proved itself good. We know that it has been effective in the life of boys.

The question then really before us is, What parts of the Bible are really desirable for the boy, and how they are to be presented so as to be most useful?

Of course, we understand that the Bible was written by adults for adults. It was not written for boys. It has throughout an adult religious interest. Much of it, however, belongs to a very simple stage of religious development, not far removed from that of the boy himself; and much of adult religious experience, after all, is not strikingly different from that of youth. It is on these two grounds and to the extent that they hold that the Bible is real to the boy.

A most important consideration, however, is to recognize that we have not to do with a book but with a literature, and a literature of very many strata. Our task is to appreciate the difference between those strata, and to determine in which of them the boy can live a real life.

It does not need much discussion to agree what kind of literature the boy needs for his religious development. It must be such literature as will capture his imagination, will help him to see where greatness lies, will stir

him to feel that there have been mighty movements in the world towards great achievement—movements which still continue and of which he is to be a part. The material that we offer to him must touch his experience vitally. It must seem utterly real to him; it must ring true according to his sense of reality. To such the boy will respond. He needs also what will develop reverence. Before what is high, and true, and at the same time simple, he bends with respect. He worships worth if it be strong enough to impress his imagination, and if it be simple enough to come within his comprehension.

What then is there in the Bible for the boy? It is easy, of course, to make a case against the Bible. We may say that it is a Semitic literature; its language, its figures, its background, are different from ours. It is related to a religious system of priests, sacrifices, festivals, rituals, that are utterly remote from anything in our modern life. Its moral problems are those of another age, and, indeed, its solution of those problems is not always in accordance with our modern conceptions of right. It is a book of mir-

acles. In the Bible, God is always in the marvelous. The problems of life are there solved by divine intervention. The question is asked whether the boy shall learn that God is only in the wonderful and that difficulty is to be overcome by miracle. These are the objections that are easily made against the Bible, and some of them of course have weight. Yet it is a marvelously human book. Much of it seems as if it might have been written yesterday. We open its pages and read of those conditions so alien sometimes to our modern interest, and then, of a sudden, we come upon tales that stir our hearts, for they speak to our elemental needs—needs that have not changed with the centuries. We come upon words that express our deepest feelings—those elemental feelings of truth, and faith, and love, that do not change with the centuries. And these points of contact are not only for adults. Boys find them also. But boys are impatient, their highest encomium upon book or play or enterprise is, "there is something doing every minute." They will not read uninteresting matter very long, waiting for great human appeals. They will not ride far over the desert in

expectation of the oasis. The material that is in the Bible for them must not be separated by material which is foreign to their interest. They must have that which has continuous interest. Therefore our inquiry becomes of intense importance as we seek to find what strata in this old literature touch the experience of the boy.

Let us begin with the Old Testament.

1. A large part of the first seventeen books of the Bible is story material. We have here the stories of the beginnings. We have the tales of the heroes as they were handed down from generation to generation. We have the old stories of the movements of the peoples from the days of the nomad to the times of national settlement. Besides these older strands of narrative, we have the stories of the kingdoms of Israel, and the stories of the later Jewish community. The first three elements in this narrative material, contained in the books of the Hexateuch, Genesis to Joshua, came down for centuries by oral tradition. We have them now in our Bible in three forms. In the latest, the form in which the stories were told by the priests, the interest is ecclesiastical. Everything in

the old history is of concern to the priests, as it has to do with the origins of the ritual and priestly service. Here is the long story of the covenant of circumcision, the elaborate details of the institution of the Passover, the lengthy enumeration of the ecclesiastical arrangements of David, the many chapters devoted to the preparation of the material for the temple. None of this is of interest to a boy. In a scheme of religious education, it belongs very late; it belongs to the subject of the history of religion. It cannot be made real to a boy. We shall spoil both the boy and the material if we make the endeavor. But these stories that were told later by the priests were told earlier by the prophets. In the South Kingdom some great prophetic souls, with literary skill of extraordinary fineness, gathered up the old folk tales and told them again with moral purpose and religious feeling. In the North Kingdom a similar process was carried out. We have today in the Bible the interwoven stories of these two prophetic narratives. Sometimes they are duplicates and a little confusing to a boy. Sometimes there are differences of statements difficult for him to

reconcile. But when we take one of these prophetic stories or the other, or so far as they are complementary, both of them combined, we have a rich, vivacious narrative of great men, living their simple life on a great stage, meeting their moral problems often with victory, sometimes with defeat, displaying on the whole a magnanimity that stirs the imagination and captures the admiration. A moral boy will respond in altogether healthy fashion to such great tales.

A critic of our religious educational system wrote me some years ago, when I was engaged in the preparation of a book on the heroes of Israel, suggesting that it would be well to substitute modern heroes for the bigoted old Jews. Well, Jewish bigotry came later than the time of most of the heroes, but that may pass. There is, of course, everything to be said for the study of modern heroes, but who has written epic stories with the charm and power of the prophets of Israel? It is much to be wished that we could secure modern biography as brilliantly executed as that of Joseph, of David, of Elijah. But even if we could have all our heroes pictured in such fascinating

fashion, our boys would still find a unique inspiration and delight, and therefore a reality, in the stories of the great men of Israel. My contention is that they must read these stories without the confusion of the ecclesiastical interest of priestly narrative.

The stories of the Hebrew kingdoms and of the Jewish community belong to the later boyhood of the high school age. Studied at the time of historic interest and in connection with the historic studies of the school, the significant drama that was played upon the stage of Palestine will be very real to boys. It is probable, moreover, that the material of the first chapters of Genesis would better be presented at this age, when it may be studied in comparison with the cosmogonic material of the other Semitic people. The Jewish history should not stop with Nehemiah, but should extend through the interesting four centuries that have been so inappropriately styled the Four Centuries of Silence. It should especially include the brilliant story of the Maccabees.

2. A large section of the Old Testament consists of the sermons and orations of the

Hebrew prophets, intensely practical, concerned with the immediate social and political condition of their day. These orators, statesmen, reformers, have left us material of the highest moral and religious significance. In the later high school age the political and social situation, which is the background of the prophecies, might be made very real to a boy, and the essential message of the prophets might be understood. But the prophecies as we have them in the Bible are not adapted to boys. They are altogether too difficult reading. Their very brilliancy and poetic beauty, their fine Oriental figures of speech, the rapid transition of sentiment, make them exceedingly difficult to follow, except by the trained literary student. If the prophets are to be made real to the boy, their stories must be retold, with a culling from the prophecies of those fine passages which are within his literary appreciation.

3. Returning to the first six books of the Bible, we find there, in addition to the stories already discussed, the great common law system of the Hebrews. That body of legislation is the ancient Semitic customs revised

and lifted into larger significance by Moses, edited again by later prophets and adapted to the needs of the simple agriculturists of Palestine. With the exception of the great Decalogue and some few simple moral and charitable commandments, this material is away from the interest of the boy. It belongs in the studies of national customs and comparative jurisprudence, very much later than the age of boyhood. It is altogether an adult interest. The simple facts of the introduction and significance of the laws are all of this material that is necessary for the boy's understanding of the history.

4. In these same six books, and also in the Books of Chronicles and Ezekiel, we have the complicated ecclesiastical and ritual system of the Hebrew temple. As already suggested regarding the priestly material in the stories, this belongs to the history of religion, a recondite subject, one for advanced students, and not at all for a boy. Just enough understanding of the temple, and sacrifice and priesthood to orient him in the reading of the stories that interest him, is all of this class of material that can be made real to him.

5. The Old Testament contains, mostly in the Book of Psalms, but also elsewhere, the songs of the temple. It is the anthology of Hebrew sacred poetry. Lyric poets have never sung sweeter than the psalmists of Israel. There is that in a boy's nature—that strain of sentiment, which he will not confess, and upon which one must not intrude—which will respond to lyric poetry when it is within his experience. The fine psalms of praise, the simple songs of faith, the hymns that breathe the great hope of good times coming—these may be made real to the boy. It is well to remember that the pslams were written during the long period of tyranny and oppression, when the "enemy" was a very real factor in the Hebrew life. He was not a personal enemy, he was the social enemy, the rich tyrant of the poor; he was the national enemy—the braggart and bully, who tortured the people of God. The cry of the oppressed people is reechoed in the psalms. Perhaps we are not anxious to make this real to the boy. It would be better to wait until the social passion shall make him feel the clash of right and wrong, and thus appreciate the cry of

vengeance of the psalmist. A prepared edition of these psalms, that will leave out the execrations, will be more real and religious for our boys.

And then there are songs that speak out of an experience of gloom and struggle that is deeper than a boy knows. It would be healthier if he did not learn those songs until the harder struggles of later years make them more significant.

Eliminating then the psalms unadapted to boyhood, and editing those that are within his experience, we might have a boys' song book containing half a hundred of the beautiful, rhythmic songs of Israel's greatest poets and these should be a permanent possession in the memory of our boys.

6. There were three classes of teachers in Israel, the priests, the prophets and the wise men. We have already suggested that the priestly material is not adapted to boys. We have further suggested that the prophetic sermons, though difficult in their present form, may yet be made real to boys. What then of the teachings of the wise men? These are found in the Bible in two forms, first, practical; second, philosophical. The

practical teaching of the wise men is for the most part in the Book of Proverbs. These short, polished, brilliant sayings, in which the wisdom of the shrewd Hebrew sages has come down, appeal very strongly to the practical sense of the boy. The picture of the sluggard turning over for a little more sleep while his vineyard goes to ruin, will take hold of the youthful imagination. The excuse of the laggard who was afraid to go out in case he might meet a lion, can be made very real to the modern master of excuse making. But not all of the proverbs are available for boys. The poetic imagery is not always simple enough. The moral problem is not always such as they will meet. The book ought to be edited, eliminating the proverbs that are obscure or unsuitable, bringing together those of similar meaning, and arranging the whole for easy reading. A boys' Book of Proverbs that would be perhaps about half of the present collection would be an admirable text-book.

The philosophical writings of the wise men are altogether beyond the boy's experience. The problem of suffering in the Book of Job might be made real to him, but

it is scarcely worth while. He had better wait for that. And the splendid poetry of the book will mean more to him when he has arrived at a more advanced literary appreciation. The problem of scepticism in the Book of Ecclesiastes is altogether foreign to the boy's need. The poetical picture of old age in the last chapter might be learned as a poem, but its connection with the argument of the book had better wait for adult years.

7. There remains to consider the book of apocalyptic, the Book of Daniel. Of course, the brilliant stories of the first chapters belong to boyhood, but what of the complex imagery of the latter part? It is quite clear that in its present form it is too difficult for the boy to read. But a simple explanation of the way in which apocalyptic arose, the meaning of a literature that pictures great conquering nations as savage beasts, the beautiful faith in the coming of a kingdom to be symbolized not by a beast, but by a man, might easily help to a finer understanding of a real, if simple, philosophy of history by the high school student. This means, of course, that the apocalyptic mate-

rial must be retold in order to become thus real.

Let us pass to a consideration of the New Testament:

1. We have first the synoptic gospels—the story of the words and deeds of Jesus. It is a significant fact that to many boys Jesus is not a real hero. He seems almost a negative character to them. They think of him as one who suffers rather than as one who dares, and conquers, and achieves. They do not understand him as a teacher. Much of his teaching is beyond their appreciation. The synoptic gospels are not easy reading for young boys. The discourse material is especially difficult. We have evidently been misled by the simple beauty of the parables and their picturesqueness of illustration into the supposition that they are really material for that age of childhood which loves illustration. This is to lose sight of the very important fact that a parable is an analogy, and an analogy is a somewhat developed form of reasoning. We ought to give to young boys the stories of Jesus as the one "who went about doing good," to use the fine expression of the boy-like Peter. For young

boys, therefore, a story of Jesus made up from the three gospels, with some narrative material from the fourth, should present the great Hero, whom they would admire and love. For the high school age, the three gospels are great religious material, but the emphasis should still be on the loving service and loyalty of Jesus rather than on the teaching of sacrifice.

2. The fourth gospel, which to many a Christian of experience is the choicest piece of writing in the world, is not a boy's book. It is too contemplative. The long discourses, so wonderfully revelatory of Christ, are too difficult for him to understand. The Gospel of John may add its contribution to the history of Jesus for the high school boy, but its profoundly spiritual teachings had better remain for a later time. This is not to say, of course, that some of the noble and beautiful expressions will not become a part of that permanent acquisition which the boy preserves in memory.

3. The first part of the Book of Acts is the story of the Church. It has often been included in the hero material because several of the apostles play an important part, but

in point of fact it is not boy heroism which they accomplish. The writer of the Book of Acts used his material to show the development of the early Church, and as such it is useful to us. It will belong then to the later high school age, in which we have placed the historical material of the Bible.

4. The same thing may be said of the second half of the Book of Acts, so far as the history in which Paul plays the prominent part is concerned. But this is other than ordinary history, because the writer of the Book of Acts was a friend and companion of Paul. He was an eyewitness who could describe with extraordinary vivacity the stirring deeds that he saw. There is, therefore, a story of Paul the Hero. The tireless traveler, the conqueror of crowds, the winner of friends, the orator before tribunals, the hero of a shipwreck, may be made very real to a boy. The man Paul who fought a good fight, finished his course, kept the faith, ought to be one of the boy's heroes.

5. The letters of Paul are not material for a boy. A representative of a publishing house, largely interested in a special system of religious education, asked me some time

ago rather pathetically whether I did not think the letters of Paul could be made interesting to a boy. The form of the question is almost sufficient answer. We do not want to make things interesting. We want them to be interesting. Paul is concerned in his letters with the doctrine and disciplinary matters that belong to a very much later stage of religious interest. A boy ought to understand something about Paul as a letter writer, something about a few of the great problems that he met; and he ought to be acquainted with a few of the splendid passages like the thirteenth chapter of First Corinthians, and the description of the Christian panoply in Ephesians. He ought to read and appreciate the letter to Philemon. But it would be better to wait until the college years to appreciate the wonderful interpretation of Christ that Paul has given us in his correspondence with the churches.

6. What has been said of Paul's letters applies even more strongly to the general letters. They have not even the definite historical situation which makes it easier to understand Paul's letters. We can use a

few great passages, of course, as gems of spiritual expression, but the letters as such are not real to a boy.

7. What has been said of the book of apocalyptic in the Old Testament applies equally to the Book of Revelation. Most of it is altogether too difficult for a boy to read. But if the story of its origin and character be told and some of the great descriptions of the Roman oppressor be inserted in the narrative, and then the wonders of the New Jerusalem be shown to be words of comfort to the martyrs under persecution, the book may be exceedingly real to a boy's imagination.

The question will arise whether we are to include in our boy's Bible the stories that are on a lower scale of morality than that on which we live. Shall we admit the narrative of Abraham's denial of his wife, of Jacob's deception of Laban, of Samuel's slaughter of Agag, of Esther's bloody revenge? Shall we include in the New Testament the stories of the cursing of the fig tree, and of the death of Ananias and Sapphira, both of which are at least difficult to explain to a boy? Probably wise discrimi-

nation ought to be used. Such stories on a lower plane of morality as lead easily to expressions of right moral judgment may be exceedingly useful. It may be a good thing for the boy to see the pettiness of the magnanimous Abraham, when he denied his relationship with his wife, and he may learn that we cannot judge well of a man by a single deed. Narratives of deception and revenge may help us to explain the growth of moral conception and the boy seeing that he belongs to a later stage of ethical development may realize his greater obligation. Those stories which create a moral difficulty, either because the requisite moral distinctions are not evident in the text, or because it imposes too great a tax upon the teacher to make the adult point of view clear to the boy, should be rigorously omitted. For example, the grounds upon which Samuel fell out with Saul cannot be made clear on the basis of our present narratives, and we would do much better to summarize the facts.

Above all, the frankest possible attitude must be assumed. If a boy does not think a thing right he must be free to say so. The biblical authority must never be imposed

upon him. The Bible can only be real to a boy if it appeals to his own moral judgment. Narratives which would confuse his judgment, although perfectly clear to an adult, are not good religious material for him. Especially must we avoid allowing the boy to come to the conclusion that God can do things because he is God, which would not be right for a man.

Another question that is fundamental concerns the miracles. Of course, they occasion difficulty. The elaborate explanations which the adult may understand are beyond the appreciation of the boy. Yet the miracles are interwoven in our biblical narratives. They supply much of the vividness and picturesqueness of those beautiful stories. We should emasculate our Bible if we should remove the miraculous. The great desideratum is again that there shall be perfect frankness. There is no necessity for a leader of boys to raise sceptical objections. Often the vivid imagination which the boy has brought over from childhood makes him revel in tales of the wonderful. A careful teacher ventured to suggest that Samson possibly did not slay quite a thou-

sand men with the jawbone of an ass, but the class resented the limitation of their hero. "Oh, I guess he could kill a thousand," said one boy. The young mind is often in that same naïve stage in which the primitive Hebrew stories arose, and the two then come naturally together. But there must be no strain upon the boy's credulity. He must be free to say what he thinks about any narrative. A lad came home from Sunday-school and asked his father if he had to believe a certain story. The wise father answered him: "You don't *have* to believe anything. You believe with all your might those things that you know are true, the things that appeal to your heart and make you feel that you must believe them. Then you should understand that these beautiful old stories have been told to us by very imaginative people and have come to us from the long ago. We take them just for beautiful stories that help us to understand our duty." A wise use of the miracles of the Bible with boys may remove hereafter the possibility of that cheap scepticism which is so unfortunate a characteristic of superficial manhood.

If any such treatment of the Bible for the use of boys as I have indicated is to be carried out, it is evident that we cannot always use the Bible in its present form as a single volume. The prophetic narratives are to be separated from the priestly; the stories of the prophets, the songs of Israel, the pregnant sayings of the wise men, and the visions of the books of Daniel and of Revelation are to be retold and adapted; and the stories of Jesus and of Paul are to be prepared from the New Testament writings for younger boys. We need, then, if the Bible is to be made real to boys, to have it in a series of books, with single columns, good type, without marginal references; the material should be presented with simple chapter divisions, having brief and appropriate headings. In short, the various portions that boys are to read should be made as readable as their favorite literature.

An important question relates to the language that is to be used. Shall we use the classic form of the King James version as it is still preserved in our modern revision, or shall we translate it anew into twentieth century English? I feel the force of the

argument for the latter method, and yet I plead for the classic form. I believe in the beauty of the English style. The boy has much of the poet in his nature. Occasionally an obsolete word or an obscure expression might be changed, but I believe a boy can read this simple classic language. And it will prepare him for his larger use of the Bible in maturer life. I should hope that all this rearrangement of biblical material would only prepare for a later appreciation of the Bible as we older Christians know it and love it. In summary, then, I believe that the Bible will become real to the boys as they feel the significance of the great lives, the great deeds, the great devotion and the great hopes which the heroes of the faith present to us; and to the older boys as they appreciate the history full of movement and meaning that has led to the formation of the Christian Church. And if we give them wisely a boys' Bible that comes within their experience, they will later come to feel the reality of that larger Bible which we elders find to be the lamp to our feet and the light to our path.

THEODORE GERALD SOARES.

THE BOY AND BIBLE STUDY

I feel keenly the importance of avoiding two rocks in this discussion. On the one hand, theological speculation about the Bible; on the other, impractical theorizing about the boy. Three things are suggested by the subject—the boy, the Bible and the Bible in the boy by his own study.

1. The boy is a many-sided animal, with budding tastes, clamorous appetites, primitive likes and dislikes, varied interests; an idealist and hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun, but a possible lover of the best, a loyal friend of his true friends, impulsive, erratic, impressionable to an alarming degree. I am simply "stirring up" your pure minds by way of remembrance. In a recent book, Dr. Mullins calls attention to the fact that many of the images in Shakespeare's writings give evidence of having been formed during his boyhood days.

> "When daisies pied and violets blue
> And lady-smocks all silver-white
> And cuckoo-buds of yellow hue
> Do paint the meadows with delight."

The flowery images in this quotation were formed as he wandered over the fields near his boyhood home. These flowers could hardly have been found together anywhere else in England. Shakespeare had poetic genius, but the material must have been stored away during the impressionable years of adolescence. The world needs boy life, and the boy needs the fullest opportunity for the all-round experience of his life while he is yet a boy. As Ruskin said, "To be a man too soon is to be a small man."

2. The Bible is a many-sided book, packed with mysteries and dark sayings, which are capable of darker interpretations in the hands of misguided expositors. It has thrilling stories and stern prohibitions, graphic dialogues and harsh warnings. Different readers will find poetry and penalty, inspiration or irritation, the warmth of personality or the chill of abstract propositions, according to temperament, training, or point of view. Like the boy, the Bible is a book of apparent contradictions. It has the power to thrill beyond that of any modern story. It can lift a boy to heights of sublime hero-

ism, while it is the philosopher's eternal riddle.

But the supreme fact about the Bible is that it claims to do what no other book claims with equal confidence—it offers answers to the sublimest questions of the soul, of all times, of all lands! Who is governing the universe? What is he like? What does he care about me? What does he expect of me?

3. Is it reasonable to expect that the average boy can be brought, while still a boy, into an intimate acquaintanceship or loving familiarity with the Bible? Can we hope that this strange and ever-changing personality may have a genuine hunger for Bible study? Will he give solid chunks of his all too small leisure to this work? The answer is usually "No." Granting that the Bible contains fascinating history, attractive biographies and answers to the supreme questions of the ages, does the boy actually need to know it? Is it, in any practical sense, a *sine qua non* in his development?

Here, then, is our fundamental problem: so to relate the Bible to the boy that by his own choice it will do for him its wonted service in building his life and giving him a sense

of obligation to authority, a passion for truth, a loving fear of God, and in fitting him, while still a boy, to become a worthy and useful member of society. We assume that all the boys in the community are within the horizon of our vision. If any boy needs the Bible, every boy needs it; but the vast majority have no touch with it, either in the home, in the school, or in a religious organization. On the average, at the outside not to exceed fifteen per cent of the boys, even with any degree of regularity, attend Sunday-schools of any kind. Furthermore, we are told that seventy-six per cent of the boys who do attend leave Sunday-school during their teens. Perhaps we shall get to the heart of the Bible-study proposition by seeking to answer two questions:

I. Will boys study the Bible? To judge quickly, and hence superficially, we should answer "No," but completer information and more thorough knowledge of all the facts, and especially those for which the boy is not primarily responsible, will lead us to qualify this answer. There are many encouraging facts, not only as to the enrolment of boys in Bible classes, which in many cases does not

mean study, but what is more to the point, in the actual evidence of work done in these classes. In the Young Men's Christian Associations, for example, in 1899 there were enrolled about 2,000 boys in the city and railroad Associations, mostly under thirteen years of age. In the early part of 1911 there were 38,000 boys enrolled in these same Associations, in voluntary classes, for the most part between twelve and eighteen years of age. A large number of these boys are really studying the Bible, and are using more than a score of courses which involve actual work outside the class. In addition, fully as many more youths are enrolled in Association classes in preparatory schools and colleges. There are probably not less than 60,000 boys under nineteen years of age enrolled in these various Bible classes.

Boys will study the Bible because they must study in order to master it. There is no other possible way of mastering it. Bible knowledge cannot be absorbed any more than can mathematical or scientific knowledge. There must be the voluntary exercise of the gray matter of each boy's brains. The real problem, of course, is the adolescent boy, and

we sympathize with the classic writer who said, "I would there were no age between ten and twenty-three, or that the youth would sleep out the years." But he won't, for which we ought to be profoundly thankful. The evidence is abundant that he will study the Bible if his friends believe in him and in the Bible as related to his life, and use the available means.

II. What are the factors in the successful promotion of Bible study by boys? Here we must deal with principles, rather than with opinions, methods, or theories. I will try to present a composite picture of the main features of successful classes, based upon a somewhat wide study throughout North America.

1. Such a class must have a leader who is ready for his task, and who is truly qualified to lead. This does not mean an extraordinary man, a highly gifted, trained expert. Such men are extremely rare. A Swedish pastor, in a recent conference, speaking upon this subject, said: "They say that teachers are born, not made. Perhaps so, but the birth rate is mighty small."

The following seem to be the essential qualifications of such a leader:

(1) He must be a genuinely religious man, who has a well-founded concern for the religious development of boys, one who believes that a boy's religion is worth while, and who leads the boys in his class, as did Jesus Christ, with the "authority" born of a deep, rich, personal experience. Nothing can take the place of this.

(2) He must be a lover of boys, with a warm and sympathetic nature, which will open up and respond to their love and confidence; a man with virile powers, who is interested in their interests, a lover of play, with his own boy nature still in active operation.

(3) He should be a passionate devotee of the Bible and an enthusiastic believer in its divine messages, and in the inspiration wrapped up in its great personalities, and the exhilarating tonic of its philosophy of life.

(4) This leader will be a real student, never satisfied until he has gone to the limit in general as well as special preparation. He will not be too busy to prepare for each

lesson as well as to increase constantly the general store of knowledge from which he can draw for his class work. Many teachers remind one of Marcellene, the clown, who gets a high salary for making the crowds laugh by being too busy to do anything well. This leader will study the subject-matter, but he will also study boys, and his own boys in particular. He will seek the best ways of presenting the subject. He will have an ever-rising ideal of the task entrusted to him.

(5) He should be a man with a vision, whose imagination, quickened by faith, runs out beyond the patience-trying and heart-sickening experiences of the present to what each of these boys may become in a few short years. I remember such a group of boys to which I was related more than twenty-five years ago. One of them became the leader of a great and nationally known city mission, another is an influential business man in his own city, a third is an active clergyman and pastor of the church where I knew him as a boy, and a fourth is an influential missionary in Palestine. The leader will realize the boy's magnificent capa-

city for loyalty to leadership and covet this loyalty for his Master. You will recall the striking words of the Knights of King Arthur:

"The King will follow Christ, and we the King
In whom High God hath breathed a secret thing."

A "secret thing" and a thing from the Most High God makes the leader. He must be charged with a holy mystery flowing out from the secret places. Boys will follow such a leader. The secretary of the London Polytechnic, founded and conducted for many years by the late Quintin Hogg, tells how he met a former student on the streets, a wild fellow, who caused no little trouble during his school days, and he inquired, "How are you getting along?" "I have a bit of trouble keeping straight, but thank God, all is well so far. You see, I carry Q. H.'s photograph always. When I am tempted, I take it out and look at it. It is a wonderful help. By the grace of God I am able to overcome all."

2. Such a class will follow a course of study which has been planned for boys. This does not mean a reduced or adapted men's course. Surely, every experienced

worker with boys long ago discovered the fallacy of attempting to get uniformity.

(1) This course will be graded, but

(2) It will be adjusted to the known characteristics of boys.

(3) It will be adapted to some specific purpose, clear, distinct, practicable.

(4) It will be fitted, week by week, to the actual local units composing the class.

(5) It will be arranged so as to make home study, and, if possible, daily study, easy and natural under proper guidance and encouragement.

(6) It will be attractive to boys, both in title, style, form and method of treatment. Such titles as "Men Who Dared," "The Christian Race," "The Travels of Paul," "The Doctor's Story," etc., get attention.

(7) It will be easily transportable from the classroom into the daily life of the students, a course which can be articulated with the ordinary tasks and dominant interests of the boys.

The final test of a course is the reactions which follow in the daily conduct of the members of the class. A recent writer, in

discussing pragmatism, has given the following definition: "A method of determining the meaning of anything by its consequences. It decries a dead orthodoxy and protests against verbal quibbles and a one-sided intellectuality." Mr. Dooley's comment on "pragmatism" has a big principle behind it: "The truth is something that wurruks. If it don't wurruk, it aint the truth. When the truth stops wurruking, it is a lie, and when a lie starts goin', it's the truth." Boys, as well as their parents, must be "doers of the word, and not hearers only." Professor Coe says, "The way to make a boy's conscience braver is to reinforce it with a commission."

3. There must be a plan of procedure in the work of the class which will make the course effective in accomplishing its avowed purpose. Such a plan will include, for example:

(1) Some scheme of class organization which will enable the leader to utilize the boy's native hunger for activity. Boys are easily organized. They have an innate loyalty to leadership. They are promoters by nature. Their very love of rivalry can be

turned to good account. Self-government does work when fairly used.

(2) A clearly defined aim for the development of each boy, and an objective for the work of the entire class. The former might be defined, to quote the words of a great English schoolmaster, as helping the boy cultivate "the art of living well." The latter should be practical, generous, and equal to the capacity of the group. Many classes fail here. The class objective is too small. It may be local, national, or even foreign in its scope.

(3) Classroom methods which make possible and inspire work by the boy with his own Bible outside of the class hour, and secure his cooperation during the class session. The old-fashioned threefold definition of teaching—"Communication, stimulation, and cultivation"—applies here. As the schoolmaster above referred to says, "All we can do for the learner is to set free the life which is in him already, though not from us, and to watch until that God within him shall light the face into his own image, not ours who teach."

(4) Not as vital as the points already

named, but of peculiar value, are the group of accessories which many teachers are using with fine results. For example:

a. The student's own text-book.

b. The student's own notebook.

c. Hand-work in the class and out of it, finely illustrated by a book of this title by M. S. Littlefield.

d. Pictures, maps, charts, especially for boys under fifteen.

e. The use of the blackboard and scratch pad in the classroom.

f. A separate room with suitable equipment and decorations, and a possible museum and a special library.

(5) Though not a vital factor, a great help is the cooperation of the home. Why should it be thought a thing incredible that a father should back up a teacher's efforts to bring up his boy, and why should not a father go out of the way to help a leader of a boys' class in the efforts he is making to do for the boy what the father perhaps ought to do for him but seldom does?

Let us not forget that we are dealing with human material at the age of its true awakening to the meaning and purpose of

life. Jesus in the temple at twelve years of age is typical of what takes place with every normal boy. This is the time of supreme opportunity. Let us make the most of it.

I have tried to suggest the vital elements in a successful campaign for Bible study for boys. These are largely human and within our control. I need not say that I believe absolutely in the divine side of such a campaign. No teaching will be effective in accomplishing the central aim of a class without an ever-increasing sense of dependence on divine power. A true teacher will not grow in his knowledge and appreciation of personality without a very deep feeling of helplessness in the presence of so mysterious, so complex, so erratic and yet so potential, a proposition as boyhood. He will, with the passing days, have an ever-enlarging conception of prayer as a working force, and his students will feel and perhaps say, "We know he is a teacher sent from God." And "they that are teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

FRED S. GOODMAN.

V

ORGANIZATIONS SUPPLEMENTARY TO THE HOME, SCHOOL AND CHURCH IN A BOY'S DEVELOPMENT

ORGANIZATIONS SUPPLEMENTARY TO THE HOME, SCHOOL AND CHURCH IN A BOY'S DEVELOPMENT

In the preceding chapters we have seen something of the nature of the adolescent boy, the influence that the church, home and school play in his development and also the fourfold way of the boy. Every institution in the community must give him its contribution and new organizations must be born to serve him. He is the heir of all the ages, and tradition, custom and invention must be his servants. They exist only because he is present and must give way or change to meet his needs. But the boy grows faster, because he is more plastic, than the sedimentary strata of the rock-ribbed society into which he is born, and that he may not suffer overmuch, but without hindrance attain to manhood, supplementary, new and often temporary organizations are called into being. This chapter deals with some of these.

Junior Brotherhoods

The Junior Brotherhood seeks to cultivate the religious life of the growing boy. The activities of the brotherhood range from simple inspirational meetings to more or less constructive attempts to develop the boy's prayer life and to fit him for service in the church. There is great need in these junior church societies for definite, pedagogical work, intelligent leadership and a type of religious activity that is not made over and cut down from the adult pattern. The men of the church, however, are getting a vision of their responsibility and privilege.

The headquarters of the various brotherhoods are located as follows:

Brotherhood of St. Andrew, Broad Exchange Building, Boston.

Brotherhood of Andrew and Philip, 15th and Race Streets, Philadelphia, Penn.

Presbyterian Brotherhood, 328 Wabash Avenue, Chicago.

United Presbyterian Brotherhood, 209 Ninth Street, Pittsburg.

Baptist Brotherhood, 168 Wabash Avenue, Chicago.

Methodist Brotherhood, 150 Fifth Avenue, New York.

Congregational Brotherhood, 4250 Paulina Street, Chicago.

Christian Brotherhood, Long Building, Kansas City.

Lutheran Brotherhood, 1424 Arch Street, Philadelphia, Penn.

United Brethren Men's Movement, Dayton, Ohio.

National League of Universalist Laymen, Middletown, N. Y.

National Playground Association of America

The National Playground Association of America is doing wonders in promoting the right use of the boy's leisure time. More and more attention is being given by it to the needs of the adolescent, and the work of the home, school and church is reaping the benefit.

The office of the movement is located at 1 Madison Square, New York City—H. S. Braucher, executive secretary.

The Public School Athletic League

Public recreation commands more attention today than ever. The public playgrounds and the public athletic leagues are caring for the play life of all ages. Specialization of activity marks the work of these institutions, such specialization being begotten by special needs. The athletic needs, exercise, fair play and supervision of the schoolboy have forced the birth of the Public School Athletic League. This organization gives direction to the organized athletics and team play of the students of the public school and is as efficient an educator in mind and morals as the school itself. It groups the boys for athletic competition by weight and height, and besides making virile lads is teaching the gospel of the square deal.

These leagues exist in our cities. Information about them may be had from the Public School Athletic League of New York City.

The Sunday School Athletic League

What the Public School Athletic Leagues have accomplished for the public school, the

Sunday School Athletic League seeks to do for the Sunday-school. The object of the League is:

To work for the development of character in the men and boys of the Sunday-schools through athletic contests.

To maintain a high standard of honesty, courtesy and manliness in athletic sport.

To establish scientific physical training in connection with the Sunday-school.

To secure and maintain a genuine amateur basis in Sunday-school sport.

To institute, regulate and govern all inter-Sunday-school competitive games and meets.

To aid the Sunday-school in dealing with the adolescent by recognizing his physical needs.

Application for Membership

SUNDAY SCHOOL ATHLETIC LEAGUE OF

.....19

The Sunday School of the .....
.....Church of.....
located at.....hereby apply for membership in the Sunday School Ath-

letic League of....., and enclose the annual membership fee of five dollars ($5.00). In so doing we accept the Constitution and By-laws.

Name of Superintendent.....
Address .....
Name of Pastor.....

The following are designated as official delegates to League Meetings.

Name .....
Address.....
Name .....
Address.....

Send all mail notices to

Name.....
Address.....

Mo.	1	2	3	4	5	6	7	8	9	10	11	12

No.....

Application for Registration in the Sunday School Athletic League of .....

Applicant's signature .....

(*Print your name*)

Date.....19..

Address .....

Weight.....lbs.

Member of what Sunday School.....

REGISTRATION FEES

Midgets, 80 lbs. and under..... 5c yearly
Boys, 95 lbs. and under.....10c yearly
Juniors, 110 lbs. and under.....15c yearly
Intermediates, 130 lbs. and under, 20c yearly
Seniors, those over 130 lbs., 25c yearly.

Enclosed please find....cents, for which please register me in the.....class.

I certify that I am an amateur in good standing, and intend to abide by the letter and spirit of clean sport, and to uphold the rules of the Sunday School Athletic League of.....

Are you under suspension by any athletic governing body?.....

When did you last represent another organization? Give date.....

Give name of organization.....

N. B.—If any question is unanswered, this application will not be accepted.

TO BE FILLED OUT BY THE SUPERINTENDENT OF THE SUNDAY SCHOOL AND A PHYSICIAN WHO HAS EXAMINED THE APPLICANT.

Date.....19..

Is this application from a member of good standing in your Sunday school, who has attended six regular sessions of your school within the past three months?.....

Do you believe his amateur claims and professions are honest?.....

Superintendent .....

I have examined the applicant and declare him to be in suitable condition for vigorous games as to heart, lungs, muscular and nervous systems.

Physician .....

Where competition takes place between two or more schools, registration of competing athletes is required.

The League promotes and supervises indoor and outdoor meets and aims to give the boy an opportunity to demonstrate the teachings of the Sunday-school in physical

expression. The Sunday School Athletic Leagues of Brooklyn (Bond Street), of Philadelphia (Witherspoon Building), and of Cook County, Ill. (Chicago), will gladly furnish further information.

The Boys' Club—Mass and Street

One of the greatest factors in the conservation of boy life is the boys' club. It gives wage-earning and street boys a real chance at manhood. The history of the Fall River Boys' Club under Thomas Chew proves its place in the community as well as in the boy's life. The activities of such a club are legion Some of them are libraries and reading rooms, nature clubs, tramps, camps, hygiene and practical talks, fireside circles, penny provident funds, arts and crafts, drawing, bent iron work, cobbling, basket weaving, bamboo work, clay modeling, the game room and the gymnasium. The Olivet Club of Reading, Pennsylvania, the Chicago Boys' Club and the Columbia Boys' Club of San Francisco have all proved the benefit of this style of boys' organization.

Thomas Chew is president of the Feder-

ated Boys' Clubs and Arthur B. Leach is executive secretary. The office is 35 Congress Street, Boston.

The Boys' Brigade

The Brigade was born in Scotland and combines Bible study or attendance at some church service with military drill. It also lays much emphasis on the summer military camp. It has had a great vogue among the churches but of late years has lost ground, largely because of the growing antagonism in this country to warlike things. The equipment of uniforms and guns is also costly but the Brigade plan has a great deal of merit in the hands of a clean, capable, Christian leader.

The manual costs twenty-five cents and the American headquarters office is Central Savings Banks Building, Baltimore.

The National First Aid Association of America

Miss Clara Barton founded the First Aid Association as a protest against the warlike training of the Boys' Brigade. It makes as

much use of drill as the Brigade, but instead of the military type uses setting-up exercises, litter, swimming, resuscitation and fire drills. The activities are thus varied and more interesting than the routine of military movement followed in the Brigade.

The address of the First Aid Association is 6 Beacon Street, Boston.

Woodcraft Indians

Mr. Ernest Thompson Seton's Woodcraft Indians is well adapted to the development of boys between nine and thirteen years of age. Mr. Seton, more than any other, has sounded forth a practical call to boyhood for normal activity. His call is to outdoor life and woodcraft and his organization is the tribal form of the Red Indian, the stage of society and culture through which the near-adolescent is passing. The appeal and ideal is the highest and best in the primitive life of the Indian. Personal decoration, so appealing to the boy, and picturesqueness add a charm to the things outdoors and undoubtedly grip the lad. It affords "Something to do, something to think about, something to enjoy,

with a view always to character building. For manhood, not scholarship, is the first aim of education."

Mr. Seton's home address is Cos Cob, Connecticut, and Doubleday, Page & Company, New York, publish his Birch Bark Roll of the Woodcraft Indians (price 25 cents).

The Boy Pioneers—Sons of Daniel Boone

The Boy Pioneers take the men who lived west of the Alleghanies over a hundred years ago as their model, men like Simon Kenton, Kit Carson, Davy Crockett, Appleseed Johnny and Daniel Boone. These old pioneers and frontiersmen had plenty of manly virtues, and it was left to Daniel Carter Beard, writer and illustrator, to sing their praises and found an order for their emulation. Mr. Beard's purpose in starting his society was to encourage boys to do things for themselves, and he busied himself in producing working drawings of everything that could possibly interest a boy. His peculiar sympathy with these old buckskin heroes and his essential oneness with them made him

the natural leader of just such a society for younger boys.

Mr. Beard's residence is Flushing, Long Island, N. Y. The Boy Pioneers is published by Charles Scribner's Sons (price $2.00).

Knights of King Arthur

The Knights of King Arthur is a non-secret society based on the Round Table legends and founded by William Byron Forbush. It reproduces among the boys the ideals of the age famous for its knightly deeds and appeals to the chivalric in the boy. In it the boy successively passes through the stages of medieval life—Page, Esquire and Knight. The local group is called a Castle and the group centers around a man or woman known as the Merlin. It affords early adolescent boys a chance to "gang" together to emulate the heroic in knightly story and offers a magnificent opportunity for moral and religious education. It leans to mental development and lacks physical expression as an integral part of its appeal. It forms a good basis of development, however, for the boy from ten to fourteen.

The Handbook of the order costs a dollar and the complete Castle outfit, including the Handbook, three dollars. Headquarters—K. O. K. A., Taylor and Third Avenues, Detroit, Mich.

Knights of the Holy Grail

The Knights of the Holy Grail claims the Rev. Perry Edwards Powell as its inventor and leader. It consists of two degrees, Esquire and Knight, and takes in the ages of twelve to thirty. It is not then a distinctively boys' organization. It is built about only one of the stories of the Arthurian Cycle, the Holy Grail, but lends itself to education for church membership. Not as rich in color or material as the Knights of King Arthur, it nevertheless has great value for the inculcation of high ideals.

Dr. Powell resides at Tipton, Ind., and the manual of the order is published by Jennings and Graham, Cincinnati, Ohio.

Pilgrim Fraternity

The Pilgrim Fraternity is the work of Prof. G. Walter Fiske of Oberlin Seminary and was founded while he was pastor of the

High Street Congregational Church in Auburn, Maine. In speaking of the fraternity, Dr. Fiske says:

"I have found in my own experience with young men that the pilgrim motive is a stronger motive at this period (sixteen or seventeen years) than the knightly motive. The latter appeals splendidly to younger boys but the former is the motive that appeals to the individual rather than the mass. Therefore, the Pilgrim Fraternity has for its working principle the motive of the pilgrim on his pilgrimage, who, with the help of good comradeship and with the help of God is seeking the goal of manliness. The threefold life that makes a man, in body, mind and spirit, that is the ideal.

Our bond of union is the "Pilgrim Compact," adapted to our purpose from the historic Mayflower Compact of the Plymouth Pilgrims.

A fine comprehensive ritual, "Ye Pilgrim's Missal," gives strength, tone and direction to the work of the fraternity. Two copies of the Missal and a Charter for a chapter can be had for a dollar.

The Boy Scouts

The Scout movement is the latest boys' movement to enter the field. There is nothing new, as far as activity is concerned, in it. Its ideas are essentially American, although its organization was effected in England under General Sir Robert Baden-Powell. For the last twenty years all its interests have been in operation in America, and its value consists in the fact that it is a blending of the best of all the other organizations. It aims to develop resourcefulness and self-reliance, a sense of duty to God and country, through woodcraft, campcraft, first aid and life saving, health and endurance, chivalry, games and athletics, and citizenship. Its interests are as broad as a boy's life.

It is not military in its aim or method, neither is it sectarian or opposed to existing organizations. It is a movement to be shared in by Catholics, Jews, Protestants, and all boys' societies. The Scout Oath or pledge makes the boy promise to seek his best development, serve others, honor his God and country, and to obey the Scout Law. The

Scout Law seeks to inculcate honor, loyalty, usefulness, friendship, courtesy, kindness, obedience, cheerfulness, thrift, courage, cleanliness and reverence. There are three degrees of a Scout—Tenderfoot, Second Class Scout and First Class Scout. These are gained by meeting progressive, graded requirements. On becoming a first-class scout a boy may qualify for fifty-eight merit badges, all of which have a distinct community value in that the knowledge acquired to win them makes the boy a more useful citizen. The object of the organization is to make men and the core of the movement is the "Daily good turn, done without reward," which the boy is urged to do. This challenge to service develops the latent power of the boy.

The lowest division of the organization is the Patrol, consisting of eight boys between the ages of twelve and eighteen years; the highest, that of the Troop, embracing three patrols under the leadership of a man called the Scout Master. An older boy—the Patrol Leader—is over each patrol, thus developing the Big Brother idea.

The value of the Scout idea consists, first,

in its modern character. The Knights of King Arthur, Sons of Daniel Boone, Knights of the Holy Grail and the Boys' Brigade base their appeal to the boy on the past. The language and activities of the Boy Scouts are current, although their content parallels the stages of culture through which the boy is passing. The appeal is to the civilization of which the boy is a part rather than to the past. Second, the Scout is challenged to definite service of his own seeking, in the "daily good turn." Third, the work of the Scout is progressive, pedagogical and recreation-educational, heading up in American citizenship.

The National Headquarters of the Boy Scouts of America is 200 Fifth Avenue, New York City.

Agricultural Clubs

Increasing interest is centering in the boys' garden, farm, corn and agricultural clubs throughout the continent. Through them the rural boy is being taught scientific farming and the right use of the time usually wasted at the corner store. City boys are also being initiated into the mystery and

pleasure of growing things through such societies as the Omega Club of Rufus Stanley of Elmira, N. Y., and of Mr. Atkinson, Broadview Institute at Toronto, Ontario. School gardens and farming associations are likewise helping the good work along so that the outdoor life is beginning to get a utilitarian interpretation. In these clubs boys are learning to sow and grow corn, tomatoes, beans and general truck produce. A start has even been made in growing cotton, and expert intelligent instruction is being given under the direction of the United States Department of Agriculture not only in growing grain and vegetables but also in protecting the crop from blight and disease.

The United States Bureau of Plant Industry, Washington, D. C., Mr. Rufus Stanley of Elmira, N. Y., and Judge Atkinson of Toronto, Canada, will most willingly furnish details.

The Boys' Department of the Young Men's Christian Association

Perhaps the work of the Young Men's Christian Association Boys' Department is

the best that the North American continent has yet seen. This is due to its three hundred or more trained boys' work directors, who look upon their specialty as a profession. Giving their entire time to the supervision of their work, they naturally know "the game" better than theorists or than men who can give only their surplus time to boys' work.

The work of the Association Boys' Department is fourfold—physical, social, mental and spiritual. It is made possible by magnificent buildings and equipment, the gift of the American people who believe in the message of Christianity. Usually the work is thorough and blazes the trail for all boys' work leaders. Technical knowledge with the skill of first-hand contact means much in the evolution of the boy.

All of the activities that go on in other organizations have their place in the Boys' Department. Wage-earning boys, grammar school, high school, street boys, the foreign-speaking boy, the rural boy, the delinquent and dependent—all of the inhabitants of Boyville hear the Association's call. Educational classes, Bible classes, gymnasium

classes, social groups, religious meetings, camps, hikes, outdoor activities, library and reading room, self-governing clubs, athletic contests—not a single interest of boyhood is missed; and it all goes on simultaneously, progressively and without stop.

The chief business of the Boys' Department is, however, the production of Christian boys. It recognizes all of the boy's interests and meets them, but it is primarily engaged in helping the boy to realize his Christian life and to train him to do his part to hasten the Kingdom of God. The Boys' Department is not a welfare work or a department store for the sale of privileges; it is an Association of Christian boys banded together for service for the other fellow—physically, socially, mentally and spiritually—in the name of Jesus Christ.

Information concerning the Boys' Department of the Young Men's Christian Association may be had at any local Association or from the International Committee, 124 East 28th Street, New York City.

These are not all the organizations that serve the boy, but they are the best. They

also afford a wide variety of leadership, and the boy will test and need all of it. "The boy is a many-sided animal, with budding tastes, clamorous appetites, primitive likes and dislikes, varied interests; an idealist and hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun, but a possible lover of the best, a loyal friend of his true friends, impulsive, erratic, impressionable to an alarming degree." If given a chance he will taste all of your methods, so there is little use in grouping the organizations. The athletic leagues he will stumble upon at school. The others he will get into according to the vision and caliber of his adult leader. Could he at nine years find his place in the tribal lists of the Woodcraft Indians, at twelve in the Round Table circle of the Knights of King Arthur, at fourteen in the ranks of the Boy Scouts of America, at sixteen buckle on his shoes and take his pilgrim staff and scrip in the Pilgrim Fraternity and from twelve to twenty come into contact with the ideals and methods of the Boys' Department of the Young Men's Christian Association, we might perchance see the adolescent boy get the opportunity

that should be his. The future, however, holds for him its promise, and the day may dawn when these organizations will exist in the Church as gateways to the Kingdom of God.

JOHN L. ALEXANDER.

VI

THE GOAL OF ADOLESCENCE

THE NECESSITY OF DEVELOPING THE ALTRUISTIC IN ADOLESCENT BOYS

There are two laws operating in the world, the law of the beast and the law of God. The law of the beast is the law of the tooth and the claw and is the only one recognized in the animal kingdom. The beast reaches out with his claw and rends with his tooth. The stronger overcomes the weaker. It is the law of individual life and of self-preservation. The law of God, however, is that the stronger, because of his strength, should give himself for the weaker, the fortunate for the less fortunate. And while the law of the animal kingdom may hold sway in the early years, men must learn to outgrow this law and by allegiance to the higher law become unselfish, self-sacrificing and like God himself. We see these two laws operating among men about us in varying degrees, but as we shall see if a balance be struck, it is inevitable that each man's life is dominated either by one or the other. If he be controlled absolutely

by the first he is individualistic, selfish, and in a true sense immature or but partly developed. To outgrow this individualism and become unselfish, altruistic and a co-worker with God determines the man's enjoyment of himself and his value to society.

At the beginning of the adolescent years it is the most natural thing in the world for a boy to respond to the higher law, if rightly presented. If the boy fails to respond to this higher law before his adolescent days are over it is almost certain that he never will. If a little puppy has more bones than he needs at the time, instinct tells him to dig a hole in the ground and bury the surplus. When this has been done a few times, habit is firmly hitched to the instinct. If, however, the puppy with the surplus bone is unlucky enough to be confined in a shed or place where he cannot dig up the earth and bury the bone, true to his instinct he will scratch the floor and leave the bone behind. After a few unsuccessful attempts to bury a bone he will quit the practice for all his coming days simply because the habit was not hitched to the instinct at the proper time. At the dawn of adolescence in the

boy there is the instinct of altruism. If the habit of altruistic endeavor is hitched to the instinct at this time it becomes permanent, and if we fail to hitch the altruistic habit at this time it is almost impossible, if not altogether impossible, to establish it later on.

There are two taproots of altruism in the human race, the mother love of women and the gang instinct of men. Mother love centers itself upon the maternal impulse and the idea of sacrificing herself for her offspring is instinctive and natural. Each sacrifice increases the love and the increased love, in turn, increases the willingness to sacrifice. It is common knowledge, but no common thing, that the mother will sacrifice anything, even love and honor, for her child. This mother love deepens and widens so that it permeates all life, whether masculine or feminine, and the love of the mother for the child develops in the child a love for the mother.

The gang instinct of men leads our thought back to the time when our ancestors in small bands fought each other for supremacy. The individual had no chance in those days against the organized band, and

was either eliminated or driven to become a member of a group. The groups which had the greatest loyalty survived and their children carried over to the next generation instinctively the social rather than the individualistic idea. Gang instinct shows itself in the desire for society and association and no keen observer can fail to realize how completely the boy in early adolescence is dominated by the gang of which he is a member. We must recognize that the gang instinct is the natural inheritance of the adolescent boy and that the gang itself is a most valuable asset when rightly guided in guarding and keying up the ideals and actions of any member of it. It was but the growth of this gang instinct which made possible the tribe and the development of the tribe into a nation. In civilization this instinct is shown in societies of all kinds, in the founding of towns and cities and states. It brings about our economic and industrial systems and affords a perfect field for altruistic service.

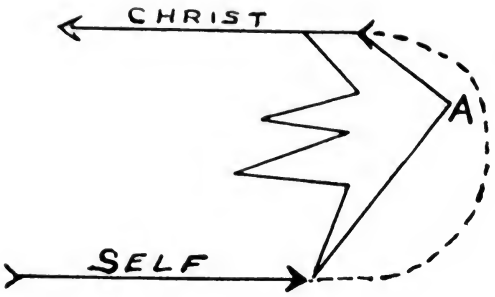
It has been said that it is for man to achieve the great things of the world and for women to conserve these achievements and pass on the benefit to succeeding generations.

Men are ever the radicals and extremists; women the conservatists. There are ten times as many geniuses among men as among the women, and ten times as many fools. There are ten times as many men in prison as among the women and ten times as many in altruistic occupations. If it were not for this instinct in men the race would not progress as rapidly, and if it were not for the conservative instinct of women, each generation would have to fight the same battles over again.

The boy who does not cease at adolescence to be an individualist and become a socialist —that is, a member of society, his society, his gang, his community—is presenting a pathetic case of arrested development. The boy who does not increase the borders of his gang, his society, his community, as he grows older, presents a similarly pathetic picture, but there is absolutely no prospect whatever that the boy will ever become a useful member of society as a man if he does not pass through these rudimentary altruistic stages with his gang.

The religious life of the boy at adolescence should change as much as he changes.

As a little boy his religious life is individualistic, and he thinks primarily of himself, his own actions and the salvation of his own soul. At adolescence he should also begin to take an interest in those about him, their welfare and happiness and the salvation of their souls. It is incongruous for an adolescent boy to have a purely individualistic religion. There should be at least three levels in his religious life: first, the individualistic, when his own conduct should primarily occupy his attention; second, the social level, when the interests of those about him should share heavily in his life; and third, the spiritual level, when he enjoys the companionship of God and the work with him. First he loves himself, then he loves his fellows, then he loves God. But there are no short-cuts; each is built upon the other. How can he love God whom he has not seen until he loves his fellows whom he has seen? The question with the adolescent boy is not so much whether he has had a sudden, a gradual, an intermittent conversion, but has he changed his life's direction from the service of self to the service of others? This may well be illustrated by a simple diagram.



Let the lower arrow represent the direction in which every one of us came into the world, looking out for self and for no one beside. Let the upper arrow represent the direction of the life of Jesus Christ, which was absolutely away from self, thinking of others and their interests and giving himself absolutely for them. Let the point "A" on the diagram represent the boy who has gone on in his individualistic course until he has suddenly realized the desirability of the altruistic and has suddenly changed his life direction. This is the point which we label conversion for him. Let the dotted curved

line represent the boy who has been brought up under Christian influences and has gradually changed his viewpoint and his life direction from the individualistic to the social. It is difficult, if not impossible, to label any part of the curve the place of his conversion. Let the irregular line represent the boy of more fitful temperament, who has had experience with back-slidings and front-slidings. The question, after all, is not the method or manner of the boy's conversion, but, rather, has the direction of his life really changed from the service of self to the service of others? Suppose the first-mentioned boy continues in the direction of the lower arrow, and during adolescent years, while he is still continuing in that direction, his life becomes "religious." Suppose he prays most earnestly and gives his testimony and experience in public meetings and performs many of the acts which are generally supposed to be religious, but continues in his own self-centered individualistic course, which is diametrically opposite to the life of Christ which he professes to follow. Such a course must eventually end in either hypocrisy, which he cannot conceal from himself, or in discourage-

ments, despair and the abandonment of any attempts at religious living, or he must turn about and live an altruistic Christian life. If the boys in our boys' departments, through their early teens, are not led into altruistic endeavor of some kind, their position is most perilous and no amount of individualistic religious froth will long conceal the disaster.

It is rather disappointing that our ideals in the twentieth century have become mixed. We have developed a modern kind of respectable, earthly Christianity. The Christian business man wants his son to be honest, but not too honest. He wants him to be generous, but not generous enough to give away something that is really valuable to him. He wants Christianity modified to meet modern conditions and he balks at the idea of the plainly written course of action insisted upon by Christ, who came not to be ministered unto, but to minister and to give his life a ransom for others. God has made it easy to reach boys in their early adolescent years if a hard enough and noble enough program is placed before them. Boys do not like to do easy things. There is no fun in jumping over a two-foot ditch. Boys like to do hard

things. God himself cannot make a strong man out of a boy except as he gets him to do hard things; nor can he make a noble man out of a boy except as he gets him to do noble things. To shield a boy from hard work, from self-sacrifice, is the temptation into which indulgent parents most easily fall. Self-sacrifice is the law of life. It is the fundamental law of the community as well as the fundamental principle of the Kingdom of God. Christ challenged men to self-sacrifice. He said, "He-that would be greatest among you let him be the servant of all." It was under the stimulation of this hard, heroic ideal that Peter, James and John, Paul and the others went out to found the Kingdom of God. It is with this same ideal that adolescent boys must be challenged to lives of unselfish, altruistic service. There is no other test of efficiency in boys' work. Physical, social, mental and spiritual standards that are based on percentages are not accurate. The only mark of efficiency is the ability to fire boys with the idea of doing things for others. The value of the service rendered will also be in proportion to that which it costs the boy. To make a permanent contribution

to a boy's life, one must train his will and his muscles to do things that are filled full of the idea of the Christ. To shield the boy from self-sacrifice is to steal his manhood.

It is a pity that at times we are satisfied with merely moral character, for, after all is said and done, good moral character is only an individualistic thing and the man or the boy has not yet come into the height and depth and breadth of real life until he has passed from the individualistic. This he does, first of all, by the altruistic way—the desire to help another; then by right living, doing right for the sake of right; then by religious belief, which forms a cable to bind him back in simple faith upon God, until he comes face to face with the Master of men, living right and doing right, and thinking right because of his love for the Christ.

It is man's business to get a boy to do this kind of Christian altruistic service, and the real value of work among boys will be in proportion to the amount of Christian service that our boys do. It is possible for us to believe this with all our hearts and minds and souls, and merely to hold it as a belief, but I am convinced that unless we shape our

work with this service idea, we are merely playing with the question of work with boys. Let us face our danger without flinching, for our danger in the things we do is to produce merely the sound of service and not the real product of Christian altruism.

EDGAR M. ROBINSON.

VII

LOOKING FORWARD

LOOKING FORWARD

Any look into the future of work with boys would demand the vision of a prophet. Much has been done along scientific lines to establish a fair working basis for the helping of the adolescent to realize himself.

It is commonplace to say that we have made but a good beginning. When every father has been taught how to instruct his son in the functioning of the sex-life, *and does it;* when every public school teacher that deals with adolescent boys is not only male but a man; when every minister of the church studies in the seminary as many hours on boy development as on sermonizing, and later uses his knowledge; when the men of the church accept their responsibility to boyhood, and by preparation man the Sunday-school; when the state in its curriculum of education includes a comprehensive plan of leisure time and play supervision, and puts it to work; when society recognizes the real meaning of adolescence, and makes proper provision for normal meeting of its boys and girls and when, in short, all the

forces of home, school, church and state join to see the boy get his own, and are patient in seeing him acquire his rightful heritage—then we shall be willing to prophesy and confidently announce the result. Until then the old men must continue to dream dreams and the young men to see visions.

JOHN L. ALEXANDER.

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